Vol. XXXVI FEBRUARY, 1924 No. 11

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

ABRAHAM LINCOLN and PROHIBITION

IT has been said by those competent to judge that President Lincoln surpassed all statesmen in foresight and prophesy; all diplomats in wisdom; all writers in eloquence. This trinity of power, coupled with his well known personal total abstinence habits and his lifelong struggle to save his fellow men from the curse of strong drink, make the name and fame of Abraham Lincoln an irresistible force against the liquor traffic in the country. On the day of his assassination, Mr. Lincoln said to Major J. B. Merwin, his intimate friend: "Merwin, we have cleaned up with the help of the people a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow of the liquor traffic; and you know, Merwin, that my head and my heart and my hand and my purse will go into that work. In 1842—less than a quarter of a century ago—I predicted, under the influence of God's spirit, that the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank God, one of those prophecies fulfilled. I hope to see the other realized."

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

OFFICERS

President, WALTER BANKER, Kingston, Pa.
First Vice-President, O. C. ROHDE, Toledo, Ohio.
Second Vice-President, E. R. LINEBERGER, Dallas, N. C.
General Secretary, HARRY HODGES, Philadelphia, Pa.
Recording Secretary, MRS. S. T. PETERSON, Chicago, Ill.
Educational Secretary, HARRY HODGES, Phila., Pa.
Missionary Secretary, REV. OSCAR BLACKWELDER, 120 Cambridge Ave., Roanoke, Va.
Life Service Secretary, REV. C. A. PORTZ, 125 Elm St., Edgewood, Wheeling, W. Va.
Treasurer, CLARENCE C. DITTMER, 1751 West 9th St., Brooklyn, N. Y. (send remittances to 427 Drexel Bldg., Phila., Pa.)

Executive Committee

Composed of the officers, chairmen of committees and the following:

WALTER BANKER, Chairman, 382 Wright St., Kingston, Pa.
C. T. A. ANDERSON, Chicago, Ill.
E. F. EILERT, New York City, N. Y.
O. C. C. FETTA, Indianapolis, Ind.
REV. L. M. KUHNS, D.D., Omaha, Neb.
WM. H. MENGES, Menges Mills, Pa.
WM. C. STOEVER, Esq., Philadelphia, Pa.
REV. F. G. GEHR, D.D., Bethlehem, Pa.
REV. H. C. ROEHNER, D.D., Mansfield, Ohio.
REV. M. J. BIEBER, D. D., Minneapolis, Minn.

Literature Committee

HARRY HODGES, Chairman, 427 Drexel Bldg., Philadelphia, Pa.
REV. A. M. HUFFMAN
REV. C. A. PORTZ
REV. C. P. HARRY
REV. H. C. ROEHNER
HON. E. F. EILERT

Finance Committee

C. C. DITTMER, Chairman, 1751 West 9th St., Brooklyn, N. Y.
JOHN GREINER, JR.
V. A. KEISTER
RAYMOND G. LUTZ
H. CAMMERER

Intermediate Committee

REV. C. M. TEUFEL, Chairman, 126 Orchard St., Woodlawn, Pa.
REV. C. P. HARRY
O. C. ROHDE
REV. C. P. SWANK
MRS. A. F. KELLER

Junior Committee

MISS BRENDA L. MEHLHOUSE, Chairman, 427 Drexel Bldg., Philadelphia, Pa.
CHAS. W. FUHR
MISS LAURA WADE RICE
REV. C. M. TEUFEL
MISS LOYE BAYLESS

Luther League Supplies

Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges	2 cents
Training Our Juniors—Brenda L. Mehlhouse	5 cents
The Intermediate League—Rev. A. T. Michler	5 cents
101 Ways to Interest Juniors — Brenda L. Mehlhouse	1 cent
Admission Cards	1 cent
Intermediate Registration Certificate	10 cents
Junior Program Packet	40 cents
"It Came Upon the Midnight Clear"—Laura Wade Rice—Christmas Pageant	10 cents
"Even These Little Ones"—Junior Pageant	10 cents
Intermediate League Topics for Summer Camps	5 cents

Luther League Topics

"These are the best topics ever issued for use in young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly in January, April, July and October

Each quarterly number ready on the 15th of the month preceding.

Single copies, 1 yr....$ .25	25 copies, 1 yr...$3.75
25 copies, 1 quarter.. 1.25	50 copies, 1 yr... 6.50
50 copies, 1 quarter.. 2.50	75 copies, 1 yr... 8.90
75 copies, 1 quarter.. 3.00	100 copies, 1 yr...10.00
100 copies, 1 quarter.. 4.00	

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

SENIOR

From Genesis to Revelation—Berry	$2.00
The Lutheran Church in American History—Wentz	2.00
Scientific Christian Thinking—Johnston	1.25
The Sunday Problem—Pfatteicher	.40
Japan on the Upward Trail—Axling	.75
The Child and America's Future—Stowell	.75
For a New America—Hayne	.40

INTERMEDIATE

Martin of Mansfeld—Seebach	$ .50
Making Life Count—Foster	.50
Fireside Stories for Girls in Their Teens —Eggleson	1.25
Around the Camp Fire With the Older Boys —Eggleson	1.25
Heroes of the Church—Miller	.50
Fifty Missionary Stories—Braine	.75

JUNIOR

Martin of Mansfeld—Seebach	$ .50
Leaves from a Japanese Calendar—Lippard	.50
The Honorable Japanese Fan—Applegarth	.60
Some Boys and Girls in America—Applegarth	1.50
The Shepherd Psalm for Children—J. Baldwin	.50
The Singing Weaver and Other Stories—Seebach	.60

VOL. XXXVI FEBRUARY, 1924 NO. 1

Published Monthly by LUTHER LEAGUE REVIEW, 318 W. 39th Street, New York City
Entered as Second-Class Matter, Aug. 9, 1900, at Post Office, New York, N. Y., under Act of Mar. 3, 1879.
Subscription price, $1.00 per year for single copies; 75 cents in clubs of ten or more.

Of the Church - By the Church - For the Church

Luther League Review

Only a Nickel for the Lord.

Yesterday John wore a rose on the lapel of his coat, but when the plate was passed today, he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate when the offering was received in the Luther League meeting.

On Saturday afternoon he met a friend, and together they had refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter.

John had his shoes polished on Saturday afternoon and handed out a dime without a murmer. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies to Mary and paid 80 cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, John worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the work of the Lord among the young people of the Church in Luther League.

John knew that the Luther League had not sent its dues to the State Treasurer for lack of funds. He knew that the apportionate share of the special offering to the Luther League of America was still unpaid. He knew that the treasurer lacked money to pay for the supplies for the last quarter, yet he gave a nickel.

If John was not ashamed, the nickel was. It therefore hid itself beneath a quarter given by Jennie, who worked in a rug factory and who earned only $12.00 a week.

The Reading Course and Other Suggested Books

Are you using the books of the Reading Course in your League?

They are as much a part of our educational scheme as the Topics, and should be used to supplement them.

They are not intended merely to be read, but to be used in study and discussion groups.

Here is the list:

The Lutheran Church in American History—Wentz. An interesting résumé of the growth of our Lutheran Church in America. Told in a popular style. Leaguers can by a study of this book learn more of our own history.

Scientific Christian Thinking—Johnston. A book especially adapted to thought and discussion.

From Genesis to Revelation—Berry. The Bible story written in good style. There is a dearth of Bible study material, and this book will form the basis for a most interesting Bible Study Class, with a clearer knowledge of the Bible and its teachings for each individual in the class.

The Sunday Problem—Pfatteicher. An excellent book for a discussion group. One of the series of books authorized by the United Lutheran Church on a study of a modern, present-day problem, this book should be of special interest to young people.

Japan on the Upward Trail—Axling. The current foreign mission study book for young people. The whole Church will be studying Japan this year, and every League should arrange for a series of six meetings and conduct a mission study class, using this book.

The Child and America's Future—Stowell. A study of the child at work, at school, at play, dealing with the problems of child labor, better school facilities, and primarily with that of religious education. A book which every Junior League superintendent should have. It is one of the current home mission study books, and a number of the League topics will be based on this book.

For a New America—Hayne. Another of the home mission books. A study class should be arranged for the study of this or the above mentioned books in every League. A number of the missionary topics are based on this book.

Use these books.

Arrange for classes as suggested above.

Study them chapter by chapter.

Discuss them in your meetings.

Then form Reading Circles and have them read by the Leaguers.

Put them in the library afterward; if y have none, use these as a nucleus of one.

Have You Read These?

Some of the books which have been in p vious Reading Courses which League might read with profit are:

The Way—Jacobs.

I Believe—Hunton.

Workers with God—Greever.

The Lutheran Manual—Remensnyder.

The Way of Salvation—Gerberding.

Lutheran Landmarks—Finck.

Bible Teachings—Stump.

Some of the missionary books already cluded are:

Six Years in Hammock Land—White.

India on the March—Clarke.

In the Vineyard of a Race—Hammond.

The Why and How of Foreign Mission Brown.

America and World Evangelizatio Kunzmann.

For Your Devotional Meeting.

Are you using the new hymnal, *Hymns Prayers*, prepared by the Common Ser Book Committee of the United Luther Church for assemblies and organizatio It contains the Luther League Rally Hy and good singable hymns well adapted young people's meetings. Price, 50 cents

Life Service Department

Why not classes on Stewardship and L Service in your League? Any of the fo ing books could be used with profit:

Money: The Acid Test.

Studies in Christian Stewardship—H son.

This Mind—McDowell.

Message of Stewardship—Cushman.

The Life Service Secretary has in a tion compiled the following list of pamph and books which he suggests as helpful:

The Professional Christian Callin Sneath.

Attractions of the Ministry—Snowden

Builders of the Kingdom—LeSourd.

Adventures in Stewardship—Cushm Bellinger.

A Life at Its Best—Edwards-Cutler.

The Meaning of Service—Fosdick.

Christian Standards in Life—Mur Harris.

A Man and His Money—Calkins.

The Use of Money—Kirkpatrick.

Money, Thoughts for God's Stewar Murray.

Scriptural Foundation for Christian Liberality—Lampkin.
How Much Shall I Give?—Brandt.
Stewardship of Life—Agar.
Stewardship and Tithing—Bieber.
God's Financial Plan—Shaw.
Stewardship of Prayer—Cushman.
Stewardship—Cook.

Missionary Department

Missionary Education means missionary service.

Have you made plans for a Mission Study Class?

Use these books:

Foreign—Japan on the Upward Trail—Axling.

Home—For a New America—Hayne, or The Child and America's Future—Stowell.

A MISSIONARY LIBRARY.

Did you ever think of starting a missionary library for use of the Leaguers?

Here are some books to go into it.

See that they also come out occasionally and are circulated!

Six Years in Hammock Land—White.
India on the March—Clarke.
In the Vanguard of a Race—Hammond.

MISSIONARY LIBRARY FOR THE INTERMEDIATES.

Ann of Ava.
Livingstone: The Pathfinder.
In the Cobra's Den.
In the Tiger Jungle.
The Shepherd of Aintab.
Stories of Brotherhood.
Fez and Turban Tales.
Servants of the King.

MISSIONARY LIBRARY FOR THE JUNIORS.

Around the World with Jack and Janey.
All Along the Trail.
Soldiers of the Prince.
Children of the Lighthouse.
Jack of All Trades.
Mook: The Story of a Chinese Boy.
Lamplighters Across the Sea.
Mr. Friend o' Man.
Under Many Flags.
Stay at Home Journeys.
African Adventurers.
The Honorable Crimson Tree.
Jack and Janet in the Philippines.
Next Door Neighbors.
Other People's Children.
Friday's Footprints.

Social Department

Do you wish help for your social activities?

The following books will give you material:

Stunology—$1.75—a handbook which should be in the hands of every Social Committee.

Ice-Breakers—Geister.
The Ice-Breaker Herself—Geister.
It Is to Laugh—Geister.
The Fun Book—Geister (new).
A Year of Recreation—Owen.
Good Times for Girls—Moxcey.
Games for Church, School, Playground and Gymnasium—Bancroft.

All can be ordered from the United Lutheran Publication House, Muhlenberg Building, Philadelphia, Pa.

—♣—

Joy from Japan—by Katherine Atkinson Miller, young people's secretary of the Reformed Church. A book of socials, describing seven or eight genuine Japanese socials, all colored with missionary interest. Besides the socials and parties there are a group of Japanese stories and short plays and games which work into the programs of other socials. Splendidly supplements the study of Japan for the year in the Topics and Reading Course. Price, paper, $1; cloth, $1.25. A packet of poster patterns to advertise the socials sells for 60 cents.

—♣—

Intermediate Department

FOR WORKERS WITH THE INTERMEDIATES.

Girlhood and Character—Moxcey.
'Teen Age Tangles.

THE INTERMEDIATE READING COURSE.

Martin of Mansfeld—Seebach. A knowledge of the founder of our Church is the most important factor in each department of League work after Bible study. This book gives the information in an interesting way. Use it as a study book.

Fireside Stories for Girls in Their 'Teens—Eggleson.

Around the Campfire with the Older Boys—Eggleson. Two companion volumes of stories which can be used to great advantage respectively in the Girls' League and the Boys' League.

Church Heroes—Miller. A series of sketches of some of the great heroes of the Church in all its branches. Appeals to the hero worshiping Intermediate. Can be used at various times in the League as material for talks, papers, discussions, etc.

Fifty Missionary Stories—Braine. A series of short anecdotes of the missionary enterprise, with enough thrills to satisfy the most exacting 'teen-ager.

Making Life Count—Foster. Presenting Life Service to the Intermediates.

Have Intermediate Study Classes, using these books.

Start Reading Circles. Have Reading Contests.

Put the books in the library.

Junior Department

HELPS FOR THE JUNIOR LEAGUER.

The Way of Salvation in the Lutheran

Church—Gerberding, and Bible Teachings —Stump. That the Junior superintendents may know better what and why they teach.

Child Nature and Child Nurture—St. John. For a better understanding of the Junior.

The Sand Table—Faris.

Pictures in Religious Education—Beard.

Stories and Story Telling—St. John.

The Use of the Story in Religious Education—Eggleson. For three branches of Junior work.

Following the Dramatic Instinct—Feris.

Dramatization of Bible Stories—Miller. For material for "acting out" Bible stories.

THE JUNIOR READING COURSE.

Martin of Mansfeld—Seebach.

The Shepherd Psalm for Children—J. Baldwin.

The Singing Weaver and Other Stories—Seebach.

The Honorable Japanese Fan—Applegarth.

Leaves from a Japanese Calendar—Lippard.

Some Boys and Girls in America—Applegarth.

Twelve of the Junior topics are based on the first book.

Use the fourth names for a most interesting Junior Mission Study Class.

The Shepherd Psalm will be of help in your devotional exercises.

The other books will make delightful material for Story Hours.

BOOKS OF STORIES FOR THE JUNIORS.

The "Tell Me a Story" Books—By Mary Stewart:

Tell Me a Story I Never Heard Before.
Tell Me Another Story.
Tell Me a True Story.
Tell Me a Once Upon a Time Story.
Tell Me a Story of Jesus.
The Land of Punch and Judy—Stewart.
Fun, Folk and Fairy Tales—Cooke.
World Stories Retold—Sly.
Firelight Stories—Bailey-Bailey.
Stories for Special Days—Eggleson.
For the Story Hour—Bailey.
Christmas Legends and Stories—Curtiss.

IN HIS OWN LANGUAGE

The correspondent of a large business concern had been invited out to dinner by a friend. At the table the host asked him to say grace. It was a new experience, but he was not to be found wanting.

"Dear Lord," he began, "we thank thee for all thy favors of recent date. Permit us to express our heartfelt gratitude. We trust that we may continue to merit your confidence and that we shall receive many more blessings from you in the future. Amen."—*Store News.*

YE QUAKER AND YE CHOIR

In Washington is a school that has been maintained by the Society of Friends—the Quakers—half a century or more. It is called the Friends' School. The kids get out a school paper, printed quarterly, which is full of pep. This was in the current issue:

"Attending services not so long ago in an elegant church edifice, where they worship God with taste in a highly esthetic manner, the choir began the scriptural poem which compares Solomon with the lilies of the field, somewhat to the former's disadvantage.

"Although never considering Solomon a suitable person to hold up as a shining example, still a pang of pity for him was felt when the soprano, after expressing unbounded admiration for the lilies of the field, warbled that 'Solomon in all his glory was not arrayed.'

"Straightway the bass declared that Solomon 'was' (most decidedly and emphatically) 'not arrayed—was not arrayed.' Then the alto ventured it as her opinion that Solomon was not arrayed, and the tenor without a moment's hesitation, sang that 'he was not arrayed.'

"Then, when our sympathies were all with poor Solomon, whose numerous wives allowed him to go about in such a fashion even in that climate, the choir, all together coolly told us that Solomon in all his glory was not arrayed 'like one of these.'

"These what?"

"So long a time had elapsed since they had sung about the lilies of the field that one naturally supposed the choir was designated by 'these.' Arrayed like one of these? We should think not, indeed! Solomon in a Prince Albert or cutaway coat! Solomon with an eyeglass and a mustache, his hair cut pompadour! No, most decidedly. Solomon in the zenith of his glory was not arrayed like one of these.

"In the evening we went to church again and off started the nimble soprano with the very laudable though startling announcement, 'I will wash.' Straightway the alto, not to be outdone, declared she would wash; and the tenor, finding it to be the thing, warbled forth—he would wash! Then the deep-chested basso, as if calling up all his fortitude for the plunge, bellowed forth the stern resolve that he would wash.

"Next, a short interlude on the organ, strongly suggestive of the escape of steam and the splash of the waves, after which the choir, individually and collectively, asserted the firm, unshaken resolve that they would wash.

"At last they solved the problem by stating they proposed to 'wash their hands in innocency, so will the altar of the Lord be Compassed.'"—*Exchange.*

THE INDUSTRIAL NURSE

In a large Philadelphia factory the industrial nurse noticed that one of the workers came again and again to the dispensary with her nerves in a shattered condition, complaining of nervous headaches, and saying her wages had dropped from $23 a week to half of that. The nurse felt that something serious must be causing the nervous headaches, and winning her patient's confidence, learned that she was a married woman deserted by her husband, and that he had taken her oldest child to his parents. They refused to give it up, and grieving for this child had caused her illness.

The nurse gave her a note to the Municipal Court worker who took up the case and had the grandparents return the child to its mother. As the man's father would not tell where his son was, the judge made him support the children.

With her child restored to her, and the support of both her children provided for, this woman after one week's rest returned to work with her health so renewed that her wages came up once more to $23 a week.

"After all," murmured one of the firm employing the nurse who had brought about the miracle, "After all, industrial nursing is mending broken hearts."

—♣—

THE ANAESTHETIST

The Nurse Who Puts People to Sleep

They had told the little boy that his tonsils were to be cut out—tonsils were something at the back of his throat, they said.

He held his mother's hand very tight as the hospital elevator took him up to the operating room where the cutting was to be done. And then he found himself in a tiny white room with a pretty nurse all dressed in white smiling at him.

"You're going to have cold cream on your face just the way Mother does," she said, rubbing it in to protect his skin from ether.

"How many animals have you at your house?" she asked.

"Four. No, five!" he cried, "two cats and a dog, a goldfish and a canary!"

The nurse laughed. "I wonder if they taught you to count the way they taught me. How do you count?" she said.

And then the little boy was so busy telling her how he counted that he hardly noticed the funny smell and the white thing she was putting over his face.

"Does it smell like the fudge that sister makes?" came the voice of the nurse—it sounded very far away.

"Um-hm!" said the little boy with a laugh, and then he fell sound asleep and when he woke up he was in bed and his tonsils were gone.

There are nurse anaesthetists, giving ether, gas, and chloroform, who have done many kinds of nursing, but find this most to their liking. They find this work with the patients and doctors and the responsibility involved very fascinating, and say that the science of anaesthesia has made great strides in the past five years and that there is something new to learn about it all the time.

A number of hospitals offer a three or four months' post graduate course in anaesthesia to nurses who may then take hospital positions at from $85 to $200 a month and maintenance, or give anaesthetics for doctors and dentists who employ them personally. An anaesthetist may be employed by a general surgeon in the mornings, and by a nose and throat specialist in the afternoons.

The doctors take the final responsibility, for the law of Pennsylvania requires that if a nurse gives anaesthetics it must be under the supervision of a doctor.

Pathological work and anaesthesia may be happily combined, a nurse doing gastric analysis, blood counts, urinalysis, and giving anaesthesia. Or a nurse may give anaesthetics and do X-ray work.

—♣—

X-RAY AND THE NURSE

"X-Ray might find it out," muttered the puzzled doctor, looking at the wasted four weeks' old baby boy who was getting thinner every day, with no apparent cause. Then, turning to the anxious mother, he smiled and said, "Let's take him to the hospital for a few days where the X-Ray can help us."

At the hospital they gave the baby a meal with some bismuth in it that would show dark in an X-Ray picture, and then he was borne, weeping loudly, to the X-Ray room, where the nurse who was the X-Ray operator just understood babies and soon had him quiet and his picture taken.

They got to be very good friends, for his picture had to be taken three times in six hours, and again the next day to show how long it took his food to pass through the stomach. And when all these pictures were taken, it was found that the entrance to the baby's stomach was almost entirely closed. He was throwing up the food that could not pass into the intestines and was starving.

The doctor made an opening between the stomach and intestines, and in a week or so the baby was well enough to go home.

The X-Ray saved this baby's life, but before we had it babies with such troubles as this starved to death.

The X-Ray nurse takes pictures of a case from time to time, watching an im-

provement which sometimes seems miraculous. Under a physician's direction she treats with X-Ray cancer, tumors, tubercular troubles, and skin disease.

With modern equipment there is no danger in this work, which makes great strides each year and affords a new field for nurses with something new to learn all the time, and opportunity for service and advancement.

A nurse in charge of the X-Ray Department of a big city hospital outlined with enthusiasm her day's work. From 9 to 11 A.M. she takes the routine X-Ray pictures, then with an assistant develops, washes, and drys the films and prepares them for the doctor's diagnosis. When the doctor comes he diagnoses the films, the nurse taking down his notes, which are then put in a report and filed. In the afternoon the nurse does emergency X-Ray work.

For further nursing information, write to:

The Council for Nursing Education of S. E. Penna., 221 South Eighteenth Street, Philadelphia, Pa.

—♣—

STRATEGIC LOCATIONS

A stranger in town said, "Mister, can you tell me where the churches of the town are located?" The wag replied: "The synagogue is next to the bank; the Episcopalian is over by the theatre; the Presbyterian is within two doors of the cold storage; the Baptist is down by the river; the Methodist is next door to the gas plant."—*Richmond Christian Advocate.*

—♣—

NOT VERBAL INSPIRATION

A little girl, the daughter of a minister, being of an inquisitive turn of mind, wandered into her father's study while he was writing the sermon for the Sunday morning service.

"What are you writing, daddy?" she asked.

"My sermon for next Sunday, my dear," her father replied.

"And does God tell you what to say, daddy?"

"Of course."

"Then why do you keep on scratching words out?"

—♣—

GOING FAST

A man recently had occasion to go to the Cumberland Street Hospital in Brooklyn. He was instructed which car to take. After riding for about an hour without any sign of the hospital, he inquired how soon he would reach it. The conductor, after eying him, remarked: "You are way past the hospital. You are on your way to Greenwood Cemetery now."—*Judge.*

TEN LUTHER LEAGUERS. (Adapted.)

One little Leaguer, bound to see it through,
Worked with all his might, then there were two.

Two little Leaguers, full of zeal we see,
Used the telephone, then there were three.

Three little Leaguers, Leaguers to the core,
Wrote some invitations, then there were four.

Four little Leaguers, striving hard to thrive,
Were such good examples, then there were five.

Five Luther Leaguers, fleeing from a fix,
Ran into another, then there were six.

Six Luther Leaguers, on their way to Heaven,
Learned to love their neighbors then there were seven.

Seven Luther Leaguers, working O so late,
Made League work interesting, then there were eight.

Eight Luther Leaguers, coöperating fine,
Coöperated better, then there were nine.

Nine Luther Leaguers—some of them were men—
Captured a girl, then there were ten.

Ten Luther Leaguers, throwing wide the door
Of the Luther League and gaining more and more. —*Exchange.*

—♣—

LINCOLN

"Rich in saving common sense,
And—as the greatest only are—
In his simplicity sublime;
Who never sold the truth to save the hour,
Nor paltered with eternal God for power;
Whose life was work, whose language ripe
With rugged maxims hewn from life;
Who never spake against a foe.
Let his example stand
Colossal, seen in every land,
Till in all lands and through all human story
The path of duty be the way to glory."

—♣—

A jail, a chapel and a morgue will be included in the Chicago Union Station now under construction. The jail will be used for holding prisoners passing through Chicago and will eliminate the necessity of prisoners being handcuffed to officers while waiting for trains. The chapel will be complete and will be equipped for funeral services.

"Singing for Jesus"

By REV. A. J. TRAVER

Every bit of music included in a Church Service should be able to meet the test question, Was it for self or for Jesus? No selection played by the organist, no anthem sung by the choir, no solo sung by however splendidly trained a soloist, no hymn sung by the members of the congregation should be afraid of this test, Was it for Jesus?

Surely singing in Church should be *selfless.*

The choir has often been called the war department of the Church. Too often this has been true. It isn't always the paid choir either. Indeed it is usually the volunteer choir where firsts shots are fired that may easily bring civil war throughout the whole congregation.

Isn't it strange how soon girls and boys develop the artistic temperament when granted the privilege of singing in the choir? We are told that the movie director has continually to settle disputes as to which actor shall possess the center of the stage. Is it possible that some singers in some Church choirs are actors singing to show themselves off? God forbid! Almost any pastor with a few years' experience will admit that a diplomatic choir director is to be prized. Members of the congregation often criticise the director because So-and-So is permitted to sing so often in spite of a second, third or fourth rate voice. Well it wasn't necessarily or probably favoritism. Families would be up in arms, daughters would run to mother with hurt feelings, and no end of trouble would be due if the solos were not handed out on the "one for me, one for you" basis.

Of course there are thousands of Churches where this is not at all necessary. Rather there should be *no Church* where it would be necessary for the choir director to consider the jealousies of the singers in assigning the solos. If every member of the Choir was singing, not for self, but for Jesus, where would there be any room for jealousies? Any member of any choir who is there to show off a voice has no more right to be there than any pastor in any pulpit has a right to be there to show off his voice, or his brain, or his good looks. There can be no double standard in serving the Church at worship. From every worshipper the consecration should be "None of self and all of Thee."

Surely singing in Church should be SINCERE.

The word sincere has an interesting origin. Back in the long ago when sculptors worked in the marble a flaw would be discovered or perhaps the tool would slip and some corner necessary to the figure would be chipped. The sculptor then took a wax, mixed it with marble dust and with fine skill filled in the defective place. But the statue would be placed perhaps in some Grecian merchant's court yard and the sun and rain and wind would beat upon the statue year after year till one day the deceit of the worker would come to the light. A piece of work which had no hidden, covered up defect was called "without wax" which is the exact translation of the word sincere.

That which appears to be what it is is sincere. The organ builder having worked upon a piece of wood for a pipe discovers a defect. He is in a hurry. So he mends the fault as best he can and the organ is built and placed. But the master sits at the keys and as his fingers run lightly up and down, his keen ears detect a false note. No, the organ will not be accepted, no, he will not play upon it till that wooden pipe is replaced. It did look to be perfect, it did pass the close inspection of the factory but the master's ear found the insincerity.

We must not forget that we dare not demand a standard from pastor and choir that we do not ask of each worshipper. These wonderful hymns of ours, expressions of the deepest love and devotion to Jesus. How awful to think of singing and not meaning "Rock of Ages, Cleft for Me, Let Me Hide Myself in Thee," or "More Love to Thee, O Christ, More Love to Thee," or "Jesus, Thy Blood and Righteousness My Beauty Are, My Glorious Dress." Too often it is other kinds of dresses that are being thought of at the very moment when the lips are making such professions of faith and love.

There was a good old fashioned custom not often used at present where the pastor read the verses of the hymn before it was to be sung. With what wonderful expression our old pastor used to read the hymns! It ought not to be necessary, however, for each singer has the words before him. Let every worshipper remember that there can be no complete harmony for the ears of the Master unless every singer *means* every word of every humn. Faults of cracked voices, singing off key, a running organ and a walking congregation, and the whole category of failures in singing at Church, hard as they are for the musically trained ears to stand, are not the test the Master uses.

(*Continued on page* 34.)

"Go ye therefore into all the world, and preach the Gospel to every creature."

THREE BIG MISTAKES

Theodore Roosevelt once said that the man who really does things is not the man who never makes mistakes, but the man who never makes the same mistake twice. The rule also applies to churches and Luther Leagues.

There are some Lutheran Churches making one or more of three great mistakes. Is yours?

I. *Having no Young People's Organization.* There are some congregations which have Light Brigades, Women's Missionary and Aid Societies and even Brotherhoods, but nothing for the later 'teen age and early twenties. I know churches and I'm sure you do too which have nothing in the church organized, officered and operated by young people from 16 to 25. Some churches say they have no young people—may be because they have no organization for them. Some congregations say they are out in the country and cannot organize. One of the star leagues in the North Carolina State League is in a country church twelve miles from the railroad. The Luther League's chiefest task is to help anchor the drifting age and make young people *real* Christians in their daily lives. This anchoring and making simply cannot be done alone by insisting on young people attending public worship and Sunday School. It is impossible to get a High School or College education by only attending chapel and taking a campus course. You must take class room work.

Public worship is the "chapel service" of the congregation. The Sunday School is one of the "class periods." The Luther League is another "class period" and in that period many things can be touched and taught which cannot be reached even in Sunday School. How many opportunities to speak in public for Christ does your Sunday School offer? The League gives the opportunity every Sunday. Before you lay this REVIEW down, won't you determine that your church and every Lutheran Church in your community is going to have a Luther League?

II. *Having no Luther League.* Some churches are unwilling for some reason seemingly satisfactory to themselves, to call their young people's organizations by the official name approved by the United Lutheran Church. Some young people's organizations are not officially connected with the Luther League of America. May I earnestly suggest that you change your young people's society, whatever its present name, to "Luther League," adopt the official constitution and line up with your synodical league?

If the League's organization, emphasis and leadership need changing, enlarging and humanizing, come in with us and help do these things. Think what it would mean to have every congregation in the United Lutheran Church with a well organized League, lined up with the Luther League of America. Bluntly, but sincerely, a Lutheran Church which is afraid to call its young people's organization a "Luther League" should change its denominational affiliation. If I am wrong, write or write me to Roanoke. You never heard of a Baptist young people's organization that was ashamed to be a "B. Y. P. U."

III. *Having a Luther League Doing no Missionary Work.* Instantly the meaning of the word "League" seems a farce. An army without a cause! To plead with those churches which are doing no missionary work is the interesting and worthwhile task of the Missionary Secretary. Give your young people the joy of sending their sympathies, prayers and money to the four corners of the world. Help them live live with a world circumference. Missionary work makes Christian vision and idealism real.

Good-bye, with this thought: "The only way to serve God is to serve our fellowmen."

Life Service Department

"Wist ye not that I must be about my Father's business."

CHRIST SPEAKS TO US.

"Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

"The greatest recruiting agency of the Methodist Episcopal Church is the Epworth League. As it trains the youth of the Church in self-expression it also leads to where they may see the fields of the world white unto the harvest and beckoning for laborers. The world to them becomes vocal with Isaiah's call, "Whom shall we send and who will go for us?" Before us we have the evidence that youth is still eager to respond, "Here am I; send me."—the League, like Lake Superior gathers from the streams of youth its supply of workers and overflowing furnishes the whole Church through its various boards, the workers it needs to carry on."

Since 1920 the Epworth League has turned over to the Commission on Life Service 15,276 names of Epworthians who have signed decision cards. These names have come from various district conventions, some from local chapters but mostly from Epworth League Institutes.

Through the sifting process the above list of names has been reduced to 6,331. This great reduction in the list of names is due chiefly, states Dr. Gratz, to the failure on the part of the persons making the life service appeal to state clearly that by life service we mean the devotion of full time to some special form of Christian work. Some fail to understand the presentation clearly, others after thinking the matter over realize a mistake has been made, others have circumstances to arise which does not permit them to carry out their purpose.

Despite these facts and the great falling by the wayside the League yet retains front rank in its recruiting work. The Methodist Commission on Life Service has at present 12,771 recruits after the sifting process has been applied and the below listed table will be of interest and present strong argument in the League favor:

Recruits from—	
The Centenary, prior to 1920.....	913
Individuals, pastors, etc.....	1793
Educational Institutions	1333
Student Volunteer, Y.M.C.A, etc..	574
Board of Foreign Missions.....	221
Board of Home Missions.....	73
Women's Home Missionary Society.	159
Women's Foreign Missionary Soc.	80
Older boys' conferences.....	69
Other organizations	56
Undesignated sources	1169
Epworth League	6331
	12,771

Thus almost one-half of the total must be credited to the League indicating that the League is as efficient in recruiting work as all other agencies combined.

But this should not be one bit surprising when we recognize the fact that the League deals with the life just at the age when young life is finding itself in all of its various spheres. This is the age when life decisions must be made. It is the age when the various fields and occupations in the secular realm beckon young people to enter and occupy. The professions, business, the scientific realm, the political arena, all hold up their beckoning hands, courting favor and attention.

Yet it has proved to be a fact that prominent officials of the United Lutheran Church have expressed gratifying surprise at the interest and results of the first Decision Day in the Luther League. But the above given results in the Epworth League

are equally possible for the Luther League if the Lutheran Church will once *use* the Luther League and permit it actually to function. It should show to the Luther League officers the untold opportunity which is at hand; it should show the pastor where one of its greatest assets lies.

We have dealt with the article, "The League and the Church's Personnel," taken from the December 22nd *Epworth Herald*, for a second reason, viz., the value of their League Institutes, of which they conducted 130 last summer, covering points as far apart as Bucksport, Maine, and Pacific Palisades, California, with numerous ones being conducted during the winter. These are all promoted, financed and conducted by local workers, assisted by skilled workers and Board representatives. Is the Luther League going to take the suggestion "to go and do likewise"? Now is the time for the League Presidents, Executive Committees, District officers and State Life Service Secretaries to get on the job and get in touch with our Summer Schools for Church workers and get a *really worth while place* on their programs, one which will interest Leaguers and those who should be Leaguers. Let us have programs which deal not only with methods of League work but let us put some of those methods to actual work. The best way to get recognition for the League, not simply because it is a League but because of its worth, is to prove its worth by its fruits.

Did your League observe Life Decision Day December 30th? If not there is one of the best of opportunities to prove the League's worth by giving fullest cooperation to the other organizations of your Church in the observance of the Annual Day of Prayer for Colleges on February 24, 1924.

At a recent meeting of the Board of Education action was taken authorizing the publication of a Pageant for use in connection with the Day of Prayer. This Pageant has been recommended very largely from the standpoint of the League and its Consecration Day, hence affording an unusual opportunity for all the organizations of the local church to band together and make February 24th really a great day in the life of the Church and its youth. If you did not observe December 30th, plan with your pastor for February 24th. The Board of Education is also at your service; write for the Pageant and literature.

We are hoping that in another year we may be able to work out a more cooperative plan between Luther League, Board of Education and other recruiting agencies.

We appreciate the letters and bulletins which are coming to our office from Executive Committees, District and State Presidents. Many of them are actively cooperating with us. Write us your plans and suggestions. Thank you.

No small number of requests come to this office for literature concerning some of the various definite fields of Christian service. Neither time nor means has permitted us to prepare such special literature. Our concrete suggestions will be found in this department of the REVIEW. For special literature on the various types of suggested Life Work, write to the Lutheran Boards, Schools and Institutions which specialize in these forms of work.

There have been an unusual number of requests concerning the work of Pastor's Assistant, Director of Religious Education and Congregational Secretary. Undoubtedly the demand for efficient and trained workers in these fields is fast increasing. The demands on the time and energy of busy pastors are becoming so great that trained helpers are fast becoming an absolute necessity. To those interested in these fields of usefulness we would suggest that they at once get in touch with the Baltimore Motherhouse which has a new two-years' practical course of training for church workers. The Lutheran Missionary Training School of Minneapolis, Minn. (C. K. Solberg, 838 Sixth St., South Minneapolis, Minn.), has for its special aim and object to train Christian women for effective Christian service in the various fields,—parish, institutions and missionary.

At the recent meeting of the Board of Directors of Wittenberg College, Springfield, Ohio, a new School of Religious Education was added to this aggressive institution. This is probably the first school of this type established at a Lutheran College. It will be under the direction of Prof. Paul Heisey. Courses will be offered for training for social work, scout executives, pastors' assistants and parish workers. President Tulloss says, "this is being done because of the great need for laymen in the Lutheran Church who have a high type of training in religion as well as a college education." Write direct to these institutions for information and literature.

FIND YOUR PLACE

Some one has divided all church members into three classes, viz.: Wishbones, Jawbones and Backbones. The Wishbones are always wishing that things might improve, that the church might grow and that the members would give more liberally, etc., etc. The Jawbones, of course, do the jawing, they are the critics. They see all the faults and shortcomings of their church and talk about them. The Backbones uphold the church; they do the work and bear the burdens. To which class do you belong?

Methods

A MINIMUM STANDARD FOR YOUNG PEOPLE'S SOCIETIES

I. Organization

Constituted as follows:

1. Object:—"To bring young people into fellowship with Christ in devotion and service."

2. Officers and Committees: As required for the development of the program.

3. Meetings: Devotional meeting weekly; Executive, monthly; Business, quarterly; Social, monthly.

4. Membership: (a) Honorary, (b) Active, (c) Associate. As classified by the Luther League of America.

Honorary: Persons who for any reason cannot participate regularly in the work and fellowship of the society may become honorary members and shall be allowed to vote on all matters of business, except the election of officers and adoption of by-laws.

II. Program: Make Provision For:

1. Devotional

1. Individual — Intelligent daily Bible reading and the reading of other devotional books. Frequent communion with God.

2. Home—The promotion of family worship.

3. Church—Attendance upon and participation in the services of Church, Church School and Young People's Society.

4. Community—The promotion of outdoor and special day meetings: Community devotional singing; devotional music recitals. Formation of community prayer groups.

2. Leadership Training

1. Survey—Young people to make a survey of the young people of the Church and community, and the conditions affecting their spiritual, intellectual, social and recreational activities.

2. Study Classes in
   - a Bible
   - b Evangelism
   - c Missions
   - d Stewardship
   - e Citizenship
   - f Community service
   - g Church history, principles and activities
   - h Methods of Young People's work
   - i Recreation
   - j Methods of work in other organizations of the church.

3. Institutes, Conferences, Conventions and Assemblies—attendance upon midwinter and summer.

4. Schools and Colleges. Presentation of the value of school and college education —emphasis upon denominational colleges.

3. Service

1. To the young people individually, within and without the Church, such as students, nurses, residents of boarding houses, new comers, foreign speaking groups, employees in offices, industries, etc.

2. To the Church—loyalty to and cooperation with other local church organizations and denominational enterprises.

3. To the community—Definite service to the community. Development of evangelistic spirit—evangelistic campaign.

4. To the nation—cooperation with the church for the promotion of Christian patriotism and racial good will and of Christain standards in the industrial world and in educational and political life.

5. To the world—Helping to Christianize the world through prayer, gifts and life service.

4. Social and Recreational

1. Individual—suggestion of principles and programs of worth while social and recreational activities.

2. Home—Provision of program suitable for home recreation.

3. Church—Adequate program for the Young People's Society. Cooperation with other organizations within the Church.

4. Community—Adequate program for the young people of the community. Cooperation with other community agencies.

—

A ten-cent piece will buy a cigar or preach the Gospel for a whole day through native lips. A dollar will furnish an evening's amusement or keep a boy in a mission school for an entire month. A hundred dollars will buy a wrap or support a native worker for an entire year.

The Social Meeting

Twenty-Five Suggestions for Better Socials

1. The social committee should keep a scrap-book for socials. In it paste or write every good idea regarding socials that you find.

2. The society should buy for the social committee copies of as many books on socials as possible. Workmen must have tools.

3. The social committee should also be supplied with as many good books on indoor and outdoor games as possible. They are the life of socials.

4. The society should allow a small sum to the social committee in order that it may purchase necessary supplies for each social. The room must be brightened, and some articles are needed for games. Simple refreshments are a great help.

5. Open your social with a game that will force people to move about and speak to one another. For instance, give each one five beans, and tell the crowd that any one that says "No" or "Yes" to another person must give up one bean to that person. Reward those that gain the most beans.

6. An Indian social introduces Indian customs, with tepee, camp-fire, feather head-dresses, corn (softened in water) to string on threads, etc. For contests, divide the guests into tribes with Indian names.

7. In a "twisted social" the words of the invitation (except time and place) are twisted and difficult to read; decorations are made of twisted paper; conundrums are used as brain-twisters; stories of the conversion of "crooks" are told, and so forth.

8. In a baby social the guests bring photographs of themselves taken in childhood or infancy. All try to guess whom the pictures represent. Play childhood games.

9. At a topsy-turvy party admit guests at the back door; play jumbled letters; play "spin the plate," each guest with his hands tied in front; do everything in mixed-up fashion.

10. Have an old-clothes social, the guests not wearing, but bringing cast-off clothing to the meeting. The clothes may be given to poor families or charity organizations.

11. A fairyland social gives opportunity to dress up fantastically as fairies; give a prize to the most original. Use colored paper for dress, bands, hats, and so on. Represent fairy stories in shadow pictures and charades.

12. At a peanut social the guests guess conundrums written on slips of paper rolled up in empty shells; have a peanut zoo, each person making an animal out of a peanut and tooth-picks; a peanut race (like a potato race); each person is given a nut and tissue paper, and will then dress the nut

13. A band social is characterized by kitchen orchestra—the familiar kazoo and other fantastic instruments being used. Form the guests into a band, giving each one the name of a musical instrument which he will imitate playing. Have charades with the word "band" in them.

14. For a college social, divide the guests into groups, one representing each favorite college, and arrange contests among them: yells, athletics, singing, spelling, a debate

15. An athletic social gives opportunity for races like the potato race, relay race, the bunny jump (with hands on knees), thread-the-needle race, a twenty-foot dash (hopping on one foot while carrying a glass of water) hammer-throw (with inflated paper bag), and so on.

16. A month's social. Divide the guests into groups according to their birth months. Have a "fortune-teller" tell the fortunes of those born in the various months. Arrange contests among the months. Dress girls as to represent the various months and have the guests guess what month they represent.

17. An immigrant social. The members dress like immigrants from different countries. Have a contest each immigrant

(*Continued on page* 33)

General Secretary's Letter

Dear Luther Leaguers:

The American Lutheran Church has been the host to a very distinguished guest, the Most Reverend Nathan Söderblom, Archbishop of Sweden.

Lutheran bishops from across the waters have visited us in former years, but to the knowledge of your secretary, this is the first visit of an archbishop.

Archbishop Söderblom is a highly intellectual man, speaking seven languages but very lovable and approachable withal. A man who makes friends wherever he goes. Being a world renowned personage, in fact, the biggest Protestant ecclesiastic in the world, his visit to America has meant much to the American Lutheran Church.

We have the picture through the courtesy of the editor of the *Lutheran*, that you may see a Lutheran bishop in his ecclesiastical vestments. They consist of a white linen alb, of the cassock variety, a royal purple silk amice, a scarlet silk cincture and a black silk cope. About his neck suspended from a gold chain the Archbishop wears a golden pectoral cross which the bishops of Sweden have worn since 1806.

He also carries a golden crozier (bishop's staff) as can be seen in the picture. Tradition says that it was used by the first Bishop of Upsala, who was consecrated in France in 1164. The beautifully carved staff, which is shaped like a crook, dates back to 1070. It is marked with the seals of all the bishops and archbishops of Upsala, of whom Archbishop Söderblom, seen in the picture, is the seventieth.

When the Buffalo convention of the United Church determined to participate in the General Lutheran Conference at Eisenach, the Committee on Associations of Young People requested the Executive Board to appoint at least one person as a member of its delegation who was conversant with young people's work. Its purpose in making this request was two-fold. First, because it was felt that the Lutheran young people of America ought to know something about the Lutheran young people of Europe and help them in any way possible. Secondly, the leaders of other American Young People's Federations travelled through the Lutheran countries of Europe last year conducting conferences among young people. If others are interested in our young people we should be.

The Executive Board evidently did not see its way clear to comply with the request of the young people's committee, as the delegation was composed of men not specialists in young people's work, so your secretary asked Dr. Knubel to secure such information as he could relative to work done among young people at least in Germany. He has brought back some very interesting information, some of which is as follows:

There is no strictly Lutheran Young People's organization, but there are two very strong inter-church organizations over one hundred years of age, the one for men and the other for women, somewhat on the

(*Continued on page* 21)

HARRY HOODGES, Editor, Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

Subscription, $1.00 a year for single copies, 75 cents in clubs of ten or more. Send remittances in stamps, Post Office or Express Money Order, Draft, or Register Letter, and all communications relating to business to LUTHER LEAGUE REVIEW, 707 Muhlenberg Bldg., Philadelphia, Pa.

Entered at the New York Post Office as Second Class Matter.

SAINT VALENTINE'S DAY

"When love is young all the world seems gay," sang the poet with a truthfulness that none will deny. This is Cupid's Day, and the world is supposedly casting votive offerings before his shrine. The hearts of the tender maidens and amorous youths throb with emotion. To them there is but one ideal in the world—the consummation of true love. To-day there are no lowering clouds in the sky to befog the Sun of Love. All visions are rosy, the future contains naught but happiness, and hopeful hearts beat high in tuneful accord.

And this is most appropriate. It is true that while love is the greatest thing in the world, it has not conquered all doubts and difficulties, has not removed all lions from the path, and nothing is more certain than that the happiest of young people to-day, no matter how benign their future, are certain to meet with thorns and rocks, with sorrows and disappointments. This is historically true; in view of the present conditions it is absolutely certain for the future, but to-day such things are forgotten. It is one of the greatest of human blessings that hope can drive away fear and that the inevitable to the race in general never seems imminent to the individual. Others must suffer, must be crossed in love, must find the practical demands of life a burden that tries the strongest sentiment, but each individual feels, nay, knows, that in his own case there are only flowery paths to happiness never to be disturbed. But for this consciousness it would be a sad world indeed. Could each individual foreknow all the things that are to befall him it would be the greatest of disasters; would make life a constant tragedy. It is because love is able to withstand all shocks and because hope can endure all ills that life is dear to every one of us.

In this world nothing is more beautiful than the purity of love's young dream. It stirs the imagination, uplifts the soul, and makes the dark shadows flee. It may not last. It cannot, but it is beautiful and be enjoyed, and when it has passed there comes something better, something more substantial, something more uplifting, that real deep love based on mutual confidence, on mutual dependence, mutual help. This passes not away, matter what untoward circumstances may develop. It is the foundation of society, the corner-stone of character, the pledge of immortality. Those who truly love know that they will live forever, since the best thing in the world was not created to die.

THE KEEPER OF SECRETS

A long time ago, when the few learned men first devised the art of writing, they wrote down in a very crude way notes to remind them of the knowledge they had acquired, just as we now make memorandum of recipes and other things we desire to preserve.

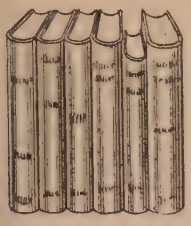
Knowledge is power, but in the very early days, when it was rare and in the possession of royalty, nobility and the clergy, it was magical in its power. In fact, men possessing it claimed to be magicians.

Because of its great value, therefore every bit of startling information was guarded jealously as a secret.

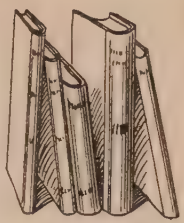
In time there were so many of these valuable secrets that it was difficult for one person to remember all of them, just as it is now impossible for any single person to acquire all the technical knowledge of modern science.

So, the learned big-bugs of humanity faced the necessity of securing the services of socially-inferior persons to write down their "secrets." Because they were placed in possession of such secrets, the scribes were called "secretarii."

Originally, therefore, a "secretarius" was one who kept secrets. There you have the origin of the word "secretary."



Educational Department



DAILY BIBLE READING

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

READING THE BOOKS OF THE LAW DURING THE YEAR

February

Friday, February 1—Abimelech's Covenant with Abraham. Gen. 21:22-34.

Saturday, February 2—Offering up Isaac. Gen. 22:1-24.

Sunday, February 3—Death and Burial of Sarah. Gen. 23:1-20.

Monday, February 4—Seeking a Wife for Isaac. Gen. 24:1-14.

Tuesday, February 5—Rebekah at the Well. Gen. 24:15-28.

Wednesday, February 6—Rebekah is Chosen. Gen. 24:29-51.

Thursday, February 7—Rebekah Returns with Abraham's Servant. Gen. 24-52-67.

Friday, February 8—The Death of Abraham. Gen. 25:1-18.

Saturday, February 9—Esau and Jacob. Gen. 25:19-34.

Sunday, February 10—Isaac at Gerar. Gen. 26:1-16.

Monday, February 11—Isaac's Covenant with Abimelech. Gen. 26:17-35.

Tuesday, February 12—Jacob gets the Blessing. Gen. 27:1-29.

Wednesday, February 13—Esau's Blessing. Gen. 27:30-46.

Thursday, February 14—The Vision of Jacob's Ladder. Gen. 28:1-22.

Friday, February 15—Jacob meets Rachel. Gen. 29:1-14.

Saturday, February 16—Jacob and His Wives. Gen. 29:15-25.

Sunday, February 17—Rachel's Grief. Gen. 30:1-13.

Monday, February 18—Rachel's Joy. Gen. 30:14-24.

Tuesday, February 19—Jacob's Share of the Flocks. Gen. 30:25-43.

Wednesday, February 20—Plans for Departure. Gen. 31:1-16.

Thursday, February 21—Jacob Flees and Laban Pursueth. Gen. 11:17-25.

Friday, February 22—The Covenant Between Jacob and Laban. Gen. 31:36-55.

Saturday, February 23—Jacob's Preparation to Meet Esau. Gen. 32:1-25.

Sunday, February 24—Jacob Wrestleth with an Angel. Gen. 32:24-32.

Monday, February 25—The Meeting of Jacob and Esau. Gen. 33:1-20.

Tuesday, February 26—The Sons of Jacob and the Shechemites. Gen. 34:1-19.

Wednesday, February 27—The Destruction of the Shechemites. Gen. 34:20-31.

Thursday, February 28—God Blesses Jacob. Gen. 35:1-15.

Friday, February 29—The Sons of Jacob. Gen. 35:16-29.

March 2, 1924.

QUINQUAGESIMA SUNDAY.

IN HIS STEPS: WHAT JESUS SAID ABOUT HAPPINESS

Matt. 5:1-12.

DAILY BIBLE READINGS.

Monday—Luke 11:27-28.
Tuesday—Luke 10:23.
Wednesday—Matt. 16:17.
Thursday—Matt. 11:6.
Friday—Acts 20:35.
Saturday—John 20:29.

HINTS FOR LEADERS.

Let all repeat from memory a verse containing the word "joy" in it as the roll is called.

The following are subjects that will be appropriate as talks: "The Happiest Moment in My Life," "The Fullness of Joy," "How to Make Others Happy," and "The Supreme Moment in Christ's Life."

Have someone sing the old gospel hymn, "O Happy Day" as a solo.

Hymns under the heading of Praise and Thanksgiving in most any Hymnal will be in keeping with the thought of the topic.

Write ten familiar verses on the blackboard without designating from where they have been taken. Ask some member of the League to tell from which books the Bible they are taken, another which chapters and another which verses.

TOPIC.

We all want to be happy. Our entire lives are spent in doing that which we believe will make us happy here and hereafter. We follow the occupations in which we think we will be satisfied. This satisfaction is a great part of our joy of living. All our efforts are directed in that channel which will give us most in return. The feelings that grip the life in working for and reaching the goal are real parts of a full life.

Happiness that lasts is the only kind that is worthwhile. There are short lived moments of joy. We all have experienced them. These fleshly pleasures that hold us for the moment are soon gone and have left behind a bad taste. The result was bitter. We would rather not have had the pleasures.

All the peoples of the world are seeking happiness. The religious Hindu is searching for happiness. The holy man who burns himself before hot fires or sleeps on a bed of spikes believes that he is earning happiness for his future. The satisfaction which the human heart craves is the cause of many a martyr's death. Heathenism is being forsaken by millions because they can find no happiness therein.

Christ came to establish permanent happiness in every life that will permit Him to do so. He illustrated His facts by many beautiful word pictures. Many of them were begun with the words, "The Kingdom of Heaven is like unto, etc." God's kingdom is the only place where everlasting joy can be found. The purpose of Jesus' life was to give that happiness. It is that which can not be taken away from us. This eternal joy is not something that can be affected by the laws of man and his code of pleasures but is that which God implants in the heart of him who serves the Lord.

We know enough about the life of Christ to show us that He was happiest when He was aiding some one. That which touched His heart most was the helplessness and suffering of the multitudes above Him. The greatest moments in our lives are when we have rendered a service in Christ's name. The call to the foreign field is the desire on the part of the volunteer to serve best for Christ. We would have but few missionaries on the field if they were not happy in their service. Efficient work tells of the joy of the worker. This same joy calls the man or woman from the home of luxury and comfort to find satisfaction in the relief of mankind.

Christ's greatest joy was revealed when He knew He could die for the human race. He came willingly to suffer and die for us. The guilt of the world was a great burden. It caused even the Son of God to pause, as it were, before He took the step. His willingness to bear the burden of sin has meant eternal happiness for us all.

There are often crosses for us to bear as we serve. Christ spoke of them. There are always those who misunderstand us. They will not see our motive in the Christian service. We shall have to bear their criticism as the Saviour did the cross. We are following in His steps as we do so.

Seeing the bright side of life makes us all happier. When we have acquired the habit of laughing at the hardships that come our way, seeing God's hand in all the activities of the world we are beginning to learn something of the meaning of real happiness.

March 9, 1924.
FIRST SUNDAY IN LENT.

THE DANGERS OF TRIFLING WITH LIFE, GOD AND THE SOUL

Acts 26:28-32.

DAILY BIBLE READINGS.

Monday—Gen. 25:27-34, Heb. 12:16,17.
Tuesday—Daniel 5.
Wednesday—Psalm 14.
Thursday—Acts 5:1-11.
Friday—Hebrews 10:19-31.
Saturday—Rev. 3:14-22.

HINTS FOR LEADERS.

Scatter the following Scripture passages through the meeting: Psalm 14:1-7; Acts 3:19-26 and Matt. 19:16-26. The Gospel and Epistle lessons for the different Sundays in Lent are in accord with the season.

Appoint a committee to find out from the pastor what he would like for the Luther League to do preparatory for Easter. Get the League to pledge its attendance at the Lenten services.

Have someone to review briefly one of the books in the Reading Course. See how many will read one of the Books mentioned in the Reading Course during the season.

Bestow some honor on the one in the League who will prepare from the material available the best program to be presented at public meeting during the Easter season. Read all the programs presented in the contest.

TOPIC.

The meaning of life and its relationship to God is not often thought of and seldom discussed except from the Christian pulp

or in some religious conference. Man is so busy living his present life he does not think of a relationship that is to continue in eternity. The businesses and pleasures of this world have so engrossed the minds and hearts of men that they take any risks in order to reach their selfish goal. Recklessness is the spirit that is cultivated which affects the religious life as well. Confidence in self and confidence in God lead to two different kinds of lives.

The Christian spirit of caution is not that of looking for trouble. It is not without its joys and happinesses. The spirit of caution is to know when to advance or retreat, to say yes or no, or to give or forgive. Life is worth more than a chance to the one who has confidence in God.

LIFE.

A wrong conception of life is often the reason that people will trifle with it. Many consider their lives their own and they think they can do with them as they choose. A true follower of Christ sees life in a different light. Life to a Christian is a trust.

A few days ago a man was brought before the court for attempting to commit suicide. The judge informed the criminal that his life belonged to the state and not to himself, and he was sentenced as if he had attempted to take the life of another.

Life with Christ is a partnership. When one has given his allegance to Christ he has pledged himself to follow his leader. He promises to tell others of the sacredness of life and to warn them of the pitfalls.

GOD.

One of the outstanding characteristics of God is His long suffering. He continually knocks at the door of the indifferent man's heart. He is ever ready to renew the baptismal covenant as soon as the individual shows the least signs of recovery from his worldly life.

Some folks take pleasure in taking God's name in vain. Many of them enjoy defaming sacred institutions. It is difficult for the Christian to see how God bears with them. The man who defies God often does not realize that he is speaking his own death sentence. The realistic worshipper of God would not be surprised to see the Almighty smite His abusers.

SOUL.

There are many great important things in this world to be looked after. There are many items of interest for the individual. But there is nothing as essential as the care of the soul for eternity. The millions in America who have not felt the responsibility of caring for their own souls are trifling with that which is all important. The habit of putting off until to-morrow is not the spirit that is in accord with God. He says, "Work for the night is coming." Death bed repentances are few. The caloused soul of today once said wait until another day. Life, God and the Soul are too important to trifle with.

March 16, 1924.

SECOND SUNDAY IN LENT.

THE BIBLE IN ALL THE WORLD: HOW IT IS SENT FORTH AND WHAT IT DOES

Psalm 43:3.

DAILY BIBLE READINGS.

Monday—Psalm 68.
Tuesday—Isaiah 55.
Wednesday—Psalm 19.
Thursday—Heb. 4:12-13.
Friday—Matt. 13:1-23.
Saturday—Rev. 14:6.

HINTS FOR LEADERS.

A Program.

1—Hymn—Lord Keep Us Steadfast in Thy Word.

2—Scripture Reading—Gen. 2:1-9.

3—Sentence Prayers (Verses from the Psalms).

4—Repeat together the Apostles Creed.

5—Talk—A Word Picture — America Without the Bible.

6—Solo—Jerusalem the Golden.

7—Talk—A Word Picture—Japan A Christian Nation.

8—Repeat together the Tenth Commandment.

9—(a) Offering; (b) Roll Call (give two books of the Bible when name is called).

10—Scripture Reading—Rev. 22:8-19.

11—Hymn — Before Jehovah's Awful Throne.

12—Lord's Prayer.

TOPIC.

The Bible is the greatest book in the world. The power of this wonderful book is not only recognized by Christianity but also the heathen world is feeling the force of its message upon its people. When a people is possessed of the spirit that is engendered by the teachings of the Bible they are a different folk. Their lives are upon a higher plane and they are living in a renewed spirit. This book of books has penetrated many interior sections of distant lands. The effect of the book upon the lives of those who read it is apparent.

The Word must be sent in order that it may reach the peoples of the world. The gospel message must be translated into the languages of the masses of heathen lands before it can have any effect upon their lives. Mankind must have the opportunity to read the message of joy before it can be lived.

The American Bible Society has done wonderful work in printing the Bible in many languages and sending it broadcast over the world. The missionary activities would not be as productive as they are to-

day if this faithful propagation of the Word had not been going on for years. The combined efforts of the Church and the Bible Society have made it possible to get the Gospel in thousands of centers where no missionary has ever touched.

The Bible alone in the language of the people can do a work but not that of a Missionary with his Message. The word alone can not complete the task. Personality is needed to present the facts. The missionary must be sent to take the Book of Books when it is possible so the Word may be real to the hungry souls of the dark continents. These messengers live, teach, and distribute this live-giving Word that the entire world might know of Jesus Christ and be saved.

The use of the Bible and its application in everyday life speaks loudest to those who are interested in its truths. The careless indifferent business man or traveler is the greatest drawback to the Christian work in foreign fields. He does not do and act as the missionary or his teachings. The heathen can not understand the difference when he knows that both are from the same Christian land.

The Bible very forcefully contrasts the life of the Saviour and that of mankind. All Christian men are striving for the better life. The ideal is to be always striven for. The Christ that is and should be taught is different from the world. This message of the ideal Person is the one which awakens anew the spirit of Christianity in those who have doubted.

The soul that has the Word of God and is trying to live as Jesus lived whether in this land or any other is seeing new visions of life. He has experienced the new birth in Christ Jesus. His place and work although the same has taken on a new meaning. He sees humanity and the future of the race in a different light.

The price of a soul is invaluable. The price of a Bible is a few cents. Bring the soul and the Bible together and you have a renewed life that has new hope and new vision. Such is the blessed work of the Bible and the missionary in the service of Jesus Christ.

March 23, 1924.

THIRD SUNDAY IN LENT.

THE PERSONAL TOUCH IN WINNING OTHERS TO CHRIST

John 1:40-51, James 5:20.

DAILY BIBLE READINGS.

Monday—John 4.
Tuesday—Luke 19:1-11.
Wednesday—Acts 8:27-39.
Thursday—Acts 16:16-34.
Friday—John 21:15-20.
Saturday—1 Cor. 9:17-22.

HINTS FOR LEADERS.

Make this an entirely original program. Have everyone present to do something in an original way. The following are some suggestions for originality: story, poem, poster making, acting out a story (a group may do this), prepare a program, etc.

In the above mentioned program the talks: "How Some One Interested Me in Christ," "How to Interest Others in Christ" and "How I am Going to Interest Another in Christ" can be made a live part.

Have as a number of your program the explanation of a Hymn. Let it be the Luther League Hymn at this time. Always sing a hymn after it has been interpreted. Let the leader call for favorite hymns. A group may learn a new hymn and sing it for the League at this time.

TOPIC.

Christ is the pattern for every Christian. He is the example we should follow in all phases of our lives. His ways should be our ways. His life is the perfect life. Although we can not keep pace with His example yet there are some footsteps we can copy. Some of the principles He declared and many of the acts He performed we can carry out to the letter. The outstanding example of the Saviour that we can closely copy is His brotherliness. He manifested this spirit all the time. He was the personal representative of God. He sends us to be His ambassadors in the world. The personal touch counts most in Christianity. Christ Himself practiced it and He gives this as His keynote of ambassadorship. Brotherliness can not exist without personal concern.

Christ made his greatest progress by speaking individually to the people. His efforts were rewarded when He came personally in touch with man or woman. Such examples at the meeting of the Syro-Phoenecian woman, the night conference with Nicodemus and the visits in the home of Martha and Mary reveal their successes.

If every Christian made it his personal duty to see and speak to those inclined to the Church there would be little trouble in filling the church every Sunday. The personal indifference of the average church member is in a way a confession that there are other religions just as good as ours. The spirit of enthusiasm that is born with the new faith is too quickly dead.

Vital religion speaks only of that spirit which will not cease until every tongue confesses that Jesus Christ is Saviour. The world needs more vital religion. The one who can awaken the sleeping powers of the Christian world will do the greatest deed of the age. If the same vim and enthusiasm that is manifested in the business world could be vitalized in the lives of the same people for the Church, the Lord's business would flourish "like a tree planted by the rivers of water."

The Church is growing but not flourishing. In proportion to its man power it is doing little more than holding its own. The success of the church enterprise depends upon the brotherly interest of the members one with the other and the outside world.

If the Saviour was the example copied there would be much more vital religion in Christianity.

March 30, 1924.
FOURTH SUNDAY IN LENT.

A DAY WITH A FOREIGN MISSIONARY

Isaiah 60:1-6.

DAILY BIBLE READINGS.

Monday—Acts 1:6-8.
Tuesday—Matt. 28:16-20.
Wednesday—Acts 13:1-5.
Thursday—Acts 15:1-16:5
Friday—Psalm 2:1-12.
Saturday—Rev. 7:9-17.

(An informal chat of the Missionary Secretary with Rev. Clarence Norman, missionary to Japan now on furlough in America.

"What time do you get up in the morning?" "Between six and seven o'clock. And for breakfast we have some fruit, cereal or bacon and eggs, 'Klim' (powdered milk) because Japanese milk is not so good, toast, butter and jam. By the way, we boil practically all the water we drink, especially during the cholera scare. After breakfast we have prayers with our two servant girls in Japanese. They take turns with me in leading. They are young ladies about twenty-five."

"And how do you spend your morning?" "I do my Bible studying, general reading and study Japanese. I also carry on my correspondence. The man who teaches me Japanese helps me to read and write my letters to my Japanese friends and co-workers. Quite often callers change my schedule. Many times the Japanese pastor at Fukuoka comes in to talk over local church matters or to plan for a special meeting. And frequently a Japanese student comes in to get me to help him study English. These Japanese students when they come to see me do not get down to the point very quickly. They sometimes take an hour or two before getting to what they want."

"Aren't you Treasurer of the Japan Mission?" "Yes, and that takes quite a bit of my time. Dr. L. B. Wolf sends me the monthly check in a block and I send individual checks to the various missionaries. Dr. Wolf's check is for about $10,000 each month."

"And how do you spend the afternoons?" "Several afternoons each week I teach English and Japanese Bible classes. On two other afternoons I leave about three or four o'clock to go to two towns forty miles away for Bible classes and services. When I make these trips my wife has to spend her evenings alone and she sits up waiting for me, using the time to write news letters for the *Woman's Work* magazine, entertaining the women's societies of the local church and making the babies' clothes."

"Do you spend the evenings at home when you are not away on one of these forty-mile trips?' "Two nights when in Fukuoka I go to English night school in our church and teach and on one of these nights speak at the public service which is held. I am usually away from home five nights a week. But my wife is busy too, as I told you before. In the day time she helps Miss Akard with mothers' meetings and assists at other meetings at the Kindergarten."

"What do you do on Sundays?" "Two Sundays I stay in Kukuoka and just help the local Japanese pastor. He is about sixty years of age and is a good preacher. On the two other Sundays I go to out-stations to teach Bible classes and preach."

"Your time is pretty full, isn't it?" "Yes, but Mrs. Norman and I are more than happy, with our two little girls, and the knowledge that God is using us to help build His kingdom in this great country of Japan."

SECRETARY'S LETTER

(*Continued from page* 15)

order of our Y. M. C. A. and Y. W. C. A., although not connected with these institutions nor with the United Society of Christian Endeavor.

The Young Men's Society (Jungen Männer Bund) has a membership of 160,000. It is organized in congregations and States after the fashion of the Luther League of America. It conducts weekly Bible Study Classes taught by a pastor or a lay teacher. They also go about in groups as do the Salvation Army conducting street services consisting of singing and preaching. Sunday evenings are reserved for their social gatherings. Their physical activities consist mostly in hikes and gymnasium features. They have also various educational features. The Young Women's Society has a membership of 200,000 and has features much like the Young Men's Society.

The societies combined support convalescent homes for young people and the local societies conduct Bible classes for the patients. In addition to district conventions, they hold a biennial national convention which is attended by upward of ten thousand young people.

Your secretary has written to the head of these organizations asking for an article for the REVIEW and carrying to them your greetings.

"League-ally yours," HARRY HODGES.

Intermediate Department

REGISTERED INTERMEDIATE ORGANIZATIONS.

1—Girls' Intermediate Luther League, Woodlawn, Pa.

2—Boys' Intermediate Luther League, Woodlawn, Pa.

3—Girls' Intermediate Luther League, Grace Church, Spring Garden, Pittsbrugh, Pa.

4—Intermediate Luther League, St. John's, Boyertown, Pa.

5—First Intermediate Luther League, First, Findlay, Ohio.

Next?

THE MERIT SYSTEM PINS.

The Merit System pins are now available. These make a beautiful appearance. Our Intermediates are sure to like them. They will register in a fitting way the promotions from the Red Rank to the White, and to the Blue, and to the Gold. It is urged that every intermediate superintendent send to the Luther League Headquarters for a sample of each Rank pin. The cost is five cents each.

NEWS ITEM.

The Intermediate Luther League at St. John's Church, Boyertown, Pa., is one of the most enthusiastic organizations in this department of Luther League work. Its enrollment is 108 members. The average attendance at its meetings is 75. Its activities of special programs, socials, hikes, assisting at the Topton Orphans' Home, its attendance at conventions means something under way all the time. It might be a good slogan to adopt, "Lets follow Boyertown"!

THE METHOD USED BY THE PITTSBURGH DISTRICT INTERMEDIATE WORK COMMITTEE IN PROMOTING CONFERENCES FOR THE INTERMEDIATES THEMSELVES.

Intermediates, whether members of Intermediate Leagues or not, are asked to come to a central church from a number of contiguous churches. The time for gathering is about 3:30 P.M., and conference is announced to continue until 8 P.M. First Session—3:30 P.M. to 5:30 P.M.

A devational period opens the conference.

Address—"The Boys and Girls of America for Christ," by a minister or Christian layman.

Address by Minister or Christian Layman—"What Christ Can Do Through Boys and Girls." (After a brief talk on this subject of a general character, the speaker seeks to draw out the intermediates themselves to tell definite things the Lord can do through them. As these items are announced an assistant to the speaker writes them on a blackboard.)

Brief closing service.

Lunch—5:30 to 6 P.M. (Intermediates bring their own lunches. Entertaining church provides something warm to drink preferably not coffee.)

6 P.M. to 7:45 P.M. a supervised play period in charge of some local member of the entertaining church or a member of the district intermediate committee.

Evening Session—6:45 P.M. to 8 P.M. Opened with Devotional Service.

Address (not longer than twenty minutes)—"The Fourfold Intermediate."

After this address some member of District Intermediate Committee should go to blackboard and endeavor to discover whether the items of service previously mentioned by the intermediates themselves can be done better individually or by organization. As the intermediates themselves decide this an "I" or an "O" should be marked in front of the item. The blackboard will show at the conclusion whether or not the Lord can work better with or without organization. If time permits the items again can be taken to show in which departmental activity these occur. As a rule it will be shown that the things God can use intermediates for fall under the devotional, the educational, the physical, the social activity, thus naturally demanding the fourfold type of organization.

Close with resolutions of thanks and devotional period at 8 P.M.

OUTLINE AND SUGGESTIONS FOR INTERMEDIATE CONFERENCE.

(1) The following outlines and suggestions are designed for (a) an afternoon session and (b) a week-end conference.

(2) Outline and Suggestions for After Conference (2 hours if possible).

Outline.

I. Devotional Periods—Hymns, Lessons, Prayer.

II. Brief Introductory Address.
III. Conference:
(a) Discuss—"How can we young people serve Christ best?"
(b) "How can we young people gather and organize a group to serve Christ?"
(c) "Shall we organize an Intermediate Luther League?"
IV. Closing Devotions.

Suggestions.

I. Remember this is a *conference.* That is all should have the opportunity to speak and the leader should not supply all the ideas or indeed any more of them than absolutely necessary to keep it moving. Have a blackboard and write down the answers to the various problems proposed as they come from the floor of the conference. Then eliminate and summarize them into a well arranged plan.

II. *The Devotional Period.* Make this a period of real prayer so that the conference will be entered with seriousness and consecration. One or two hymns should be sung with vigor. Suitable Scripture may be read either by the leader or by one of the boys selected beforehand. Let the prayer thoughts lead into the thoughts of the Problem to be proposed at once, viz.: "How can we serve Christ?"

III. *The Conference.* The leader will do as little talking as possible. Seek to draw out the ideas of the group. The leader should have pretty clear ideas of what should be developed by the conference, but he ought not to intrude them on the conference unless it lags seriously and even then with great caution rather as a personal contribution than in a didactic manner.

The objective of the first discussion is to get the young people to see that they need an organization to serve Christ to the fullest. Begin by noting the number of their age in the U.L.C., then if possible the number in the territory represented in the conference, then the average number of Lutherans in the congregation of average size; then propose the question—A. *How can we serve Christ Best?*

The question at once arises *"What is serving Christ?"* Let that be answered from the floor and encourage several answers. Put them on the board, etc. Do not hurry. Let the answers be serious, well considered, and discussed. Having determined what it is to serve Christ, ask *"How can we young people serve Him?"* Let a number of replies come from the conference on this also. That is, what part can young people take in this service of Christ. Formulate the answers received.

Finally—*"Can we do this best individually or in groups?"* The answer will undoubtedly be in groups. By their own suggestions the conference will then have put itself on record as favoring a group to carry on Christ's work to the best advantage.

This brings up the second topic—

"How can we gather and organize a group to serve Christ?"

Probably the first question under this will be *"What is essential in a group trying to carry on work?"* Let the answers be recorded. They will certainly include a number of persons doing the work and skilled direction in doing it.

"How can we find a leader"—to give the right directions to the work of the group?

"How can we gather members" into the group? Who should they be? How can we go about interesting them?

"How shall we organize?" Are there any plans or precedents to guide us? Here is the point where the leader can contribute by either suggesting himself or by asking some other person, a member of the Intermediate Committee if he be there, to point out the fine features of the Intermediate Luther League plans. After these have been discussed and explained, the question to which all else has been leading—

"Shall we form Intermediate Luther Leagues in our Congregations?" If the conference has been wisely guided, the boys and girls will want to do so. A regular motion should be received and put. Then when it has been decided in the affirmative, conclude with—

IV. *Closing Devotion.* Let the group pray in silence a few minutes. Encourage boys and girls to pray. When the spirit is full, ask if there are not some ready to go on record that they will promise to try to form Intermediate Luther Leagues in their congregations with the consent of their pastors. Urge them to stand or raise their hands, if they will do this. Finish by saying the Lord's Prayer together and singing without introduction "Onward Christian Soldiers" or "The Son of God Goes Forth" or the Luther League Rally Hymn, if you are sure that enough boys and girls know it to give it full swing.

Outline for Week-End Conferences.

Friday Evening—Registration.
Worship.
Message—The Young Manhood and Womanhood of Americea for Christ.
Prayer.
Social and reception. Music, recitations, and refreshments.
Saturday Morning—Worship.
Message.
Conference—"How Can We Young People Serve Christ Best?"
Brief prayers.
Recreation and Dinner.
P.M.
Worship.—Message. Music.

Conference on "How Can We Young People Organize a Group to Serve Christ?"
Final Message.
Closing worship.

Suggestions for the Messages:
Personal Prayer Life.
How to Read the Bible.
The Place of Athletics in the Luther League Program.
Good Reading for Winter Days.
Purity.
Home.
Value of a Summer Camp.
Taking Christianity Overseas (Missions).
The United Lutheran Church of America.

The messages should be inspirational in character. Their purpose is to raise the spiritual tone of the group to the high level sense in which the discussion of the problems should be carried on.

These outlines are for a conference whose object is to begin intermediate work. Other problems of work will be suggested for Intermediate Conferences when Intermediate Luther Leagues have already been organized in considerable numbers. Write to Rev. C. M. Teufel.

The leader ought to have literature and all possible helps to give or send to those who promise to organize Intermediate Luther Leagues.

March 2, 1924.

IN THE MISSIONARY WORK-SHOP
(Industrial Missions)

Acts 18:1-3, 1 Cor. 9:18.
(The Rev. Chas. H. Brosius.)

This topic is one that treats the industrial side of missionary work. Write to the Foreign Mission Board 18 E. Mt. Vernon Place, Baltimore, Md., for pamphlets or pictures telling and showing some of the manual labor activities carried on at our respective mission points, in India, Africa, Japan.

Use Missionary hymns.

Prayer—For those Directing our Manual Labor Activities in our mission fields and for those thus directed.

The author of the topic development, the Rev. Charles H. Brosius, was a missionary for many years in our African Muhlenberg Mission. From our Foreign Mission Board secure a sketch of his life.—*Editor.*

Have the Leader of the meeting work up a program including the hints herewith, the article by Missionary Brosius, and the questions as assigned beforehand.

THE TOPIC.

Should you go on a visit to a missionary who is working in an undeveloped country among primitive people you will find that along with preaching and teaching the blessed truths of our religion, there are other lines of activity. This is generally true in modern successful missions.

Our religion in its scope takes in the *whole man,* and influences for good every interest and activity. While the primary emphasis is ever to be placed on the spiritual and the Gospel is to be persistently proclaimed, the missionary finds that the conditions demand and the best interests of his work require that he take some part in the uplift and advancement along the everyday affairs of the one whom he seeks to win.

A mission compound with its complement of buildings has not only the dwelling in which the missionaries live and the church where services are held, but also schoolhouses, dispensary, hospital, and industrial shops. This physical equipment indicates the different lines of mission activities.

In long established and well equipped missions among backward races, there is specialization and the staff of foreign missionaries is made up of ordained men, doctors, educators, agriculturists and mechanics. Can you imagine what a hive of industry, what a center of interest, as well as what a Gospel power station such a mission in a native community is?

A Christian missionary with the heart ful and sympathetic spirit of his Lord is very naturally interested not only in the soul but also in the body. He is concerned for the temporal as well as the spiritual welfare. He takes an interest in the everyday affairs and problems of the man he seeks to win for Christ.

If that man has a desire—as he usually has—to learn a better and easier way to provide for his shelter, food and clothing it is natural for the "God man" as the missionary is sometimes called, to show him how these things may be done. Better agricultural methods and improvement in house construction, are desired and these the missionary who comes from the great outside world can give easily. By importing a few of the most commonly used tools, as the saw, axe, and auger, wonderful improvements are made possible. Furniture making is taught, and the people soon practice the convenience of table, chairs, chests and cupboards.

So the missionary in the workshop gains the good will of the heathen by teaching him how to better his living conditions just as the medical missionary does by relieving his suffering and healing his body.

It is of the very essence of Christianity to give unselfishly of the best it has.

Questions.—What are some of the products of Christian missions?

How much of our superiority in science, art, industry, means of transportation

government, etc., are due to the religion of Christ?

Can you conceive of a genuinely converted primitive man as remaining satisfied to go on as his ancestors did?

Observations.—There should be no such person as a lazy Christian. Every converted man should have a way to earn an honest living.

Where the government encouraged trades and offers opportunity for remunerative employment, where the industrial life is organized so as to afford the masses a means of livelihood, the missionary need not concern himself in industrial training.

Likewise where education is taken care of by the state, there the missionary is free to devote himself to the purely spiritual.

But foreign missions generally are among backward nations and primitive people.

March 9, 1924.

THE UPPER ROOM

(Lenten Topic)

Matt. 26:18-35, John 13:4-17.

(Mrs. A. F. Keller.)

Last year we studied the Lenten topics from the Scriptural account entirely. Our purpose was to have each Intermediate know the Lenten story and to be able to tell it in historical order. That should be our purpose again this year, and we refer you to the January, February and March LUTHER LEAGUE REVIEWS of 1923. A very important part of each meeting should be the telling of the story by the leader or superintendent. If you have filed your REVIEWS it will be a simple matter to review the story. If you have not last year's magazines refer to your Bible and tell the story in detail.

A SUGGESTED PROGRAM.

Opening Hymn.

Scripture—(a) Matt. 26:17-20 (inc.)
(b) Matt. 26:26-29 (inc.)
(c) John 13:4-17 (inc.)
(d) Luke 22:10-14 (inc.)

Prayer:

Hymn:

Lenten Story told by Leader or Superintendent.

Discussion: by different Leaguers.

1—*Jewish Home.* This was the center of religious life. Here we found the family altar. Here the history of the people was retold; and here the youth was trained and received his religious education. The greatest feast of the year was celebrated in the home. What lesson can we learn from that? Can the same things be said of the American home? Do you believe that this custom had anything to do with the strength and endurance of the Jewish people? How can Intermediates help to bring Religion back to the home? We can say grace at meals. We can help the younger members of the family with their Sunday School lessons. We can talk about the things we hear and learn at church. Religion cannot be kept alive artificially. The churches, institutions and organizations outside can do nothing without the backing of the home.

2—*The Guest Chamber.* A servant came home with a pitcher of water. He was unconcerned. Perhaps he was not even conscious of the two men following him. The men did not question him, but went immediately to the master of the house and asked for the "upper room"—"the guest chamber." They told the man of the house, the Lord would celebrate the Passover here. And the room was ready. Isn't that a splendid thing? The Master, our Lord, Jesus Christ, asks for a place—and it is ready. Let us learn that lesson from this account—"Be Ready." Let us keep a "Guest Chamber" for our Lord. What can this be? A box, perhaps; or a table; or the "Book"? Or a room in our heart? Let us have a place where we can meet our Master. Never let the cares and the pleasures of our daily life crowd us so that the Guest Chamber will not be ready.

3—*Humility and Serving.* These two things are so important for Intermediates. Jesus was ready to serve. And no service was too humble. Refer to the "washing of the feet." Talk about things we can do for each other. Remember that we should learn to serve while we are young.

Close with prayer that our hearts may be ready to receive the Master; and that we may be ready to serve Him, even with our life.

Hymn.

March 16, 1924.

THE BASE BARGAIN

(Lenten Topic)

Matt. 26:3-5, 14-16.

(Mrs. A. F. Keller.)

SUGGESTED PROGRAM.

Hymn.

Scripture: Matt. 26:3-5 and 14-16.

Prayer:

Have Lenten Story told here:—Make connection with the last topic. Tell something of the character of Judas, his position among the disciples and explain in detail the Scripture Lesson read.

Follow the story with discussion by Leaguers.

1—*A Base Bargain.* Look up the meaning of the work "bargain." Note the definition "an agreement between parties settling what each shall give and receive." Generally understood to mean the things we receive to be of greater value than what we give. Consider the bargain Judas made in

that light. What did he receive? And what did he give? This may indeed be called a base bargain. Nothing can be more despicable than to measure our Saviour in terms of money! The question is not, "will it cost something?" The question answered fully at best is: "Love so amazing, so divine demands my life, my soul, my all."

2—*A Betrayer.* It is a splendid thing to say of a person, "he is a man of his word." The love between friends is a noble thing. We like to think of such friendships as David and Jonathan. We like to remember the steps Jonathan took to save David's life. Just as we laud these things, so we despise one who betrays the confidences of friendship. The violation of a confidence proves a person to be an unfit member of the fraternity or fellowship of men. This is called "perfidy." Look up other scriptural traitors. Ex. Absolom—2. Sam. 15:10-12; 2 Kings 12:20-21. Contrast them with the abysmal corruption of him "who betrayed the Son of Man."

In conclusion let the leader bring the questions discussed home to the Intermediates. Are we ever guilty of these things? How do we often place money, pleasure, etc., on a par with, or even above our Lord. The eighth commandment treats of truthfulness. The leader may apply the subject matter to the Intermediate's life. Ask the question "Who betrays the Son of Man today?"

Close with prayer and hymn.

—

March 23, 1924.

THE PRAYER ON OLIVET

(Lenten Topic)

John 17.

(Mrs. A. F. Keller.)

Hymn.

Scripture:—Have the 17th chapter of St. John read. Have the members of the League follow in their own Bibles.

Prayer:—That we may learn to pray.

Hymn.

Story told:—Briefly go over the steps from the Upper Room—to the time of this prayer. Go into detail. Tell the events in order so the Leaguers may have the connected story.

The hour has come when Christ's earthly life will end. He knows it is here; and is ready for it. He turns from His disciples to God. How true it is, that we must turn to our Heavenly Father in great crises, for no earthly counsel or friends can help. Most of us are ready to turn to God in prayer in time of great trouble. But, have we a right to? Jesus in the 4th verse says, "I have finished the work" and in the 6th, "I have manifested thy name unto men." Too often we disregard the work of our Father; we fail to manifest His name, but we turn to Him in prayer.

In the 9th verse we read: "I pray for them." Jesus prays for His disciples. He prays that they should be kept from evil and that they be kept in the Father's name. When we have learned to pray, we too often forget the intercessory prayer. We pray only for ourselves. Let us remember that our Lord, in the hour of greatest trial remembered others. For whom could Intermediates pray? Let us note that Jesus did not pray for their bodily protection, but that he thought of their keeping the faith. We should remember this when we pray. Is it more important to think of material welfare, of our bodies; or of spiritual things?

Have someone talk about the greatest hindrances to prayer.

1—Selfishness, we are so concerned about our own welfare we forget others.

2—Lack of Faith—doubt. Not sure of God's love.

3—Pride.

Conclude this talk by showing how Jesus' prayer was a real prayer, because it had none of these hindrances.

—

March 30, 1924.

THE ACCUSED SILENT

(Lenten Topic)

Isa. 53:7, Matt. 26:59-63, John 19:8-12.

(Mrs. A. F. Keller.)

This topic may be very misleading and it will be the best plan to contrast the time our Saviour was silent, with the moment he spoke.

Let the Leader make this clear before the program is begun. First call on an Intermediate to read the account of Jesus before Pilate (John 19:8-10) when Jesus was silent. Follow this reading with (John 18:33-37).

Have the account of Jesus before the High Priest read next. Matt. 26:57-63.

Possible questions for discussion:

"Is it right to remain silent when charges are made?"

"Is it worthwhile to answer every charge?"

Note:—Jesus was not afraid.

He answered Pilate. He spoke fearlessly in John 19.

However, when He had told Pilate enough, He refused to continue.

WHY DID JESUS REMAIN SILENT?

It is interesting to discover, if possible, why Jesus remained silent in the presence of some of the events that occurred at His trial.

From Matt. 26:57-63 the circumstances show some possible reasons.

(*Continued on page* 33)

Junior Department

DEAR JUNIOR SUPERINTENDENTS:

February is "Japan Month" for the Junior Leaguers. During this month you should conduct, or plan to conduct some time soon, a Junior Study Class on that most interesting country—Japan.

You can either arrange for six special meetings of your Junior League, or better, especially if you meet during the week-day (as the most successful Junior Leagues as a rule do), you can have the first hour for your regular devotional meeting, using the Junior Topic, and a second hour can be spent on the study of Japan.

Two most interesting books are available. "The Honorable Japanese Fan," will fascinate every child, and the book, "Leaves From a Japanese Calendar," by our own missionary, will form a most profitable study. Plan to use either one of these in six meetings.

There is a host of fascinating material, and most interesting plans available. In the Program Packet, which every superintendent should have, a leaflet with plans for the special Japan meetings is given. Study this carefully. Programs, hints, etc., are given. The Packet, which is needed for every single Junior meeting sells for forty cents, and can be ordered from this office.

Follow up the class on Japan with some social feature. Have a Japanese social, or a Japanese Tea. The Juniors will be pleased.

Last of all, after the class is over, write and send to the office a brief account of your "Japan Class." The best reports will be printed in the REVIEW. We want a record of every league which has conducted the class, so on a post card send to the Junior Chairman the following facts—When class was conducted, number of Juniors in class, plans which you executed, and any special offering or gifts which you made for Japan.

The leaflet in the Program Packet gives complete information concerning material and plans.

How many "Japan Classes" will be reported?

Yours-for-the-Juniors,
BRENDA L. MEHLHOUSE.

JUNIOR NEWS ITEMS

District gives rally into the hands of the Juniors. The Harrisburg District Luther League turned their December Rally over to the Juniors and the Juniors were there! Under the guidance of Sister Harriet, the Juniors of Memorial Church took charge of the meeting. The Junior President occupied the chair, and opening devotional exercises were conducted, a hymn, the reciting of the 67th Psalm in concert by the Juniors, and a prayer by a Junior. Two Juniors favored the Rally with a violin duet, and a Christmas pageant, "Visions of the Christmas Star," was presented by five girls. A motion song telling the Christmas story was given by another group. The Junior Chairman gave a short talk on the work with the children. The Intermediates of Zion Church, in which the Rally was held, took charge of the social hour. Sandwiches, salted nuts and olives, tastefully arranged, were served. Who said boys and girls cannot do things?

March 2, 1924.

WHEN THE SCHOOL BELLS RING IN AFRICA

(Missionary)

Prov. 1:7.

(The missionary topics for 1924 feature the work of our United Lutheran Church in the various fields, and are to be supplemented by the study of the two current mission books for Juniors, one of which is suggested above (Japan), and the other note of which will be made at the proper time.)

PROGRAM

Hymn—"From Greenland's Icy Mountains"—sung as a quartet by four Juniors in costume of mission lands. (A kimono costume for Japan; costume of dark blue chintz made over pajama pattern for China, a sari of bright colored cheese cloth, made of a straight six-yard piece of material, for India, and a fur coat, or costume of dark chintz with fur trimmings, for an Alaskan.)

Scripture Reading—Prov. 1. Read by a Junior.

Prayer—Sentence prayers by a number of Juniors—for our schools in Africa, for the missionaries in Africa who are teaching and preaching, for the boys and girls of Africa that they may learn to know of our God, for the Junior Leagues every-

where, that they may help the work in Africa.

Hymn—"We've A Story To Tell To The Nations."

The Topic—School Bells In Africa.
Our Boys' Schools.
Our Girls' Schools.

Closing Prayer—That we may pray for our workers in Africa, that we may help.

THE TOPIC.

School Bells in Africa.—It would be very queer if we could all for a moment be whisked away from our homes, and dropped down by magic into Africa and go to school in Africa.

First of all it would not be bells at all that called us to school.

Most likely it would be drums that called us to school.

For in Africa a drum is always beaten to call the people together.

When there is a wedding, the wedding bells are drums.

When there is an important conference, the drums get the people together. And so when the school bells ring most likely it is drums that are beaten.

It would be strange to see how the boys and girls come to school, too. Not on a trolley car, as some of us who have a great distance to go. Not along nice, well-paved streets, if we have to walk. But through the jungle, right through narrow paths made in the thick growth of trees, the boys and girls make their way when the school bell—when the drum beats.

What do they learn at these schools?

About the same things that boys and girls learn here. They learn the three Rs, just as we do, and indeed in some of the schools, the boys and girls can go "as far as the high school."

More than this, more important, in our mission schools, the boys and girls learn the Words of Life, they are taught of our Heavenly Father, and His care for all His Children.

2. Our Boys' Schools. There are two kinds of schools in our African mission, the boarding schools, where the children live until they have finished their education, and the day schools, where they come every-day and return to their homes in the evening.

Our Boys' School—Muhlenberg Boys' School is a boarding school. It is built on a high bluff, overlooking the St. Paul River. Here the boys learn not only from books, but they learn to work.

They are taught in a tailor shop to make clothes. They are helped to become good farmers. They learn to be carpenters.

There are classes all the way from kindergarten to high school.

The schools begin in April and continue until November. The rest of the time is spent in work.

When the boys have finished they are fitted to make their homes more comfortable, live happier lives, and best of all they have heard the story of God and His Great Love.

Our Girls' School. The Emma V. Day School, named for the wife of one of our great missionaries to Africa (find out about David A. Day, and tell his story) is the girls' boarding school.

Here there are all ages of girls from tiny tots in the kindergarden to girls of high school age.

They are taught music, cooking and sewing. They are also taught home nursing and all the useful arts necessary to make them good home-keepers when they grow up.

WHAT TO DO.

At the close of the program make some plans for sending gifts to Africa, or plan to support a protege in Africa (some of our Junior Leagues are supporting two or three). A special objective for each Junior League is our aim. In January and February some special plans were suggested, here is another. Write to the Foreign Mission Board, 18 Mt. Vernon Place, Baltimore, Md., for information as to the support of a native worker in Africa.

HINT.

Additional material to use in the topic can be gleaned from *Lutheran Woman's Work.* This should always be at hand in the preparation of the missionary topic. Stories and bits of information can be gathered from its pages. Have a "Finding Out" Committee among the Juniors, and let them search for interesting items for each missionary meeting and report in the meeting.

March 9, 1924.

A GREAT DISCOVERY—LUTHER FINDS THE BIBLE

Psalm 119:105.

(This and the following Topic are based on the book, "Martin of Mansfeld," which is one of the text-books for the year. The material for the lesson is found in the chapters as given, hence a lengthy write-up of the Topic is not necessary here. One of the primary objects of the Junior League is to teach the Juniors the history of our Church, hence twelve of the most important of the year's meetings are these Luther Topics.)

PROGRAM.

Hymn—One verse, "A Mighty Fortress Is Our God."

Bible Lesson—Psalm 119:105. Read by a Junior.

Exercise—"Books of the Bible"—see Leaflet "Exercises for Junior Leagues" in Program Packet.

Prayer—By one of the Juniors for the sending of the Bible into every land.

Bible Drill—Conducted by Superintendent—"Books of the Bible Drill"—see leaflet, "Bible Drills," in Program Packet.

Topic Study—Chapter 3—"Martin of Mansfeld."

Roll Call—Business—Offering.

Lord's Prayer.

TOPIC STUDY.

Teach Chapter 3 "A Proud Father" from "Martin of Mansfeld," pages 31-37.

Have one Junior tell the story of Martin's homecoming—pages 31 and 32.

Have another tell of school days at Erfurt, pages 34, 35.

Have another tell of the finding of the Bible, pages 36, 37.

Have the Juniors appointed the week before, tell these stories, and then briefly review the stories of Luther so far told.

WHAT TO DO.

Put facts in the "Luther Book" suggested in the Luther Topic in the December REVIEW.

Make a "Luther Game" to be used at the close of the meetings. Cut small cards and print on these facts concerning Luther, arranging them in groups of fours. (Use the plan of the familiar game of "Authors." Decorate with Luther pictures. A great deal of information concerning Luther will be obtained by the Juniors in this way.)

—♣—

March 13, 1924.

A DAY OF DECISION — LUTHER BECOMES A MONK

Luke 9:62.

PROGRAM.

Prayer—Have a "Prayer Chain"—see No. 37 in "101 Ways" in Program Packet.

Hymn—One verse, "A Mighty Fortress Is Our God."

Papers—(a review of Luther Lessons thus far):

Luther: The School Boy.

Luther: The Singer.

In The Home of the Cottas.

How Luther Found a Lost Book.

(Material in "Martin of Mansfeld." Have four Juniors prepare three or four minute talks or papers for this part of the meeting.)

Bible Drill—Conducted by older Junior or Superintendent. "Books of the Bible Drill"—Using suggestion No. 2 in leaflet "Bible Drills" in Program Packet.

Topic Study — Chapter 4 — "Martin of Mansfeld." (Have chapter presented by several Juniors, preceded by an instruction by the Superintendent.)

Roll Call—Business—Offering.

Lord's Prayer.

WHAT TO DO.

Write additional facts in "Luther Book," put in pictures of Luther.

Have Juniors write a story of Luther, the best one to be read at the next Luther meeting. Send the best one to this office.

Urge Juniors to make decisions as to what they want to do when they grow up. Hold up the work of the Church before these Juniors—the ministry, diaconate, the mission field.

Have a picture of Luther placed in your Junior room. A small one may be secured from the United Lutheran Publication House, 1228 Spruce St., for thirty cents. Perhaps your Senior League would like to present this to the Juniors.

—♣—

March 23, 1923.

THE LAST SUPPER
(Lenten Picture Study)

Matt. 26:17.

(The Lenten Topics are unique in that they are Picture Studies. In the Program Packet will be found five Perry Pictures on which these are based. Use these in presenting the Topic. This series can best be presented by the Superintendent or at the most by the older Juniors. Large copies of the selected pictures can perhaps be borrowed, and if so the lessons will be doubly effective. One cent size of the pictures might be distributed to the Juniors if funds permit. Consult the Passion History in the Common Service Book. It will help you to tell the story. In connection with these Topics one Lenten hymn is to be memorized. "There Is a Green Hill," has been selected.

PROGRAM.

Roll Call. Minutes. Business. Offering.

Hymn—"There Is A Green Hill Far Away."

Prayers by Juniors. Make a brief prayer asking that the Juniors may learn more of Jesus during Lent, and more of the true meaning of Easter. Then have Juniors bow heads and ask them to make silent prayers, each one asking that Lent may teach them more of the Kingdom.

Memory Verse. Matt. 26:17. Memorized by the Juniors.

Topic Study—The Picture—"The Last Supper" briefly explained by Superintendent.

The Command.

The Upper Room.

Jesus Washes the Disciples' Feet.

The Passover Feast.

One of the disciples plans to betray Jesus. (given by five older Juniors or the Superintendent.)

Closing—Lord's Prayer.

The Topic.

The Picture—"The Last Supper"—(facts to be brought out). The author—Leonardo da Vinci, an Italian master. The Occasion—Jesus' last visit to Jerusalem—the Feast of the Passover, or Unleavened Bread. The place—Jerusalem. The central figure in the picture—Jesus. The other participants—the disciples.

The Command.—Jesus had come up to Jerusalem for the Feast of the Passover. He knew it was His last visit to Jerusalem.

When the day of the feast came He gave to Peter and John a strange command.

He said—"Go and make ready the Passover that we may eat." And when they asked Him where they should prepare it, He gave them these strange directions:

He said, "When you enter into the city you will find a man bearing a pitcher of water."

"Follow him to the house where he goes, and say to the good man of the house 'where is the guest-chamber?' "

And the Lord told them he would show them a large upper room.

There they were to make ready.

It was a strange command, a strange way to find a place.

But our Bible tells us "they went and found as he said unto them." Sometimes boys and girls find some things hard to understand. They cannot understand why mother and father direct them as they do, or why they must do some of the things required of them and some of the things which they know the Heavenly Father expects them to do, they often wonder why they must obey.

But the disciples trusted Jesus.

And Juniors should listen and follow the Lord's commands, even though they may seem strange.

For we will always find them "even as He has said unto us."

The Upper Room. It was a large upper room which John and Peter Found. Jesus wanted to be away from the noise and stir of the city. He wanted quiet, and peace.

He wanted to be alone with His disciples.

And He did not want to be disturbed.

We can get away now and then too, from our play, our tasks, all the things which keep us busy all day long.

We can get into an "Upper Room" too, alone with Jesus.

That "Upper Room" is prayer.

Do you ever stop long enough to pray a little each day—to get into an "Upper Room" and talk to Him?

Let us as Junior Leaguers during this Lent take time each day for a talk with our Heavenly Father.

Jesus Washes the Disciples' Feet. The East is a country of dry, dusty sand. The traveller becomes dusty and tired.

Therefore one of the customs of the land is the washing of the feet of the tired wanderers.

Before this Feast which Jesus was to keep with His disciples, it was natural therefore that this should be done.

But the Bible tells us a strange thing.

It was not one of the disciples, or one of the workmen about the house, who performed this servant's task.

It was Jesus Himself, who washed the feet of the disciples, one after the other.

Jesus, the Master, did not feel that He performed this servant's task.

Jesus did this to set an example for the disciples.

They had several times wondered among themselves who was the greatest disciple, and who would have the most power when they would be with Jesus in His Heavenly home.

So Jesus showed them in this way that they were all equal.

And if He, the Master, could perform a servant's task for the disciples, they should gladly for His sake, in the days to come go out and give themselves to the work of helping others in every way they could.

Sometimes we feel proud and boastful and exalted.

We must remember then the example Jesus set when He washed the disciples' feet.

One of the Disciples Plans to Betray Jesus. Into the midst of this beautiful picture of love and service comes another note. While they are seated together with Jesus, even in His very presence, one of the disciples, Judas Iscariot, plans to give Jesus to His enemies, and goes out from the supper-table to make the bargain.

We can find sin anywhere, even in the best places.

The Passover Feast. The Passover Feast was celebrated in memory of the delivery of the children of Israel from the Egyptians.

It was celebrated by the eating of unleavened bread, that is bread without yeast and the drinking of wine.

This Feast was somewhat different, however.

It was the last time Jesus was thus to meet together with His disciples. And therefore it is called the Last Supper.

And in this Last Supper Jesus did more than just eat and drink with His disciples.

Knowing that it was the last time they would be gathered together, He wanted to leave them something to keep them closer to Him after He had gone.

So when they ate the bread together, He taking it, said, "This is My Body which is

broken for you." And when they drank the wine, He said, "This is My Blood which is shed for you." And the Disciples, believing, received of Jesus' spirit and power and Life. Since then the Church keeps the Lord's Supper, just as Jesus began it this last night with His disciples.

Junior Leaguers as they grow older, enter the catechetical class, and finally come to Confirmation, will learn more of the meaning of the Lord's Supper, and the reason why there are used the same words which Jesus used on that last night when in the "Upper Room" He celebrated with them the Last Supper.

WHAT TO DO.

Arrange the chairs in the form of a cross for the Lenten meetings.

Plan some definite Lenten work for the Junior League, helping in the work of an orphanage, or some definite work for some other cause. See the leaflet "101 Ways," suggestions Nos. 8, 18, 20, 79, 96 for hints of some things your Junior League can do.

—

March 30, 1924.

IN THE GARDEN
(Lenten Picture Study)

Matt. 26:36.

PROGRAM.

Roll Call, Minutes, Business, Offering. (Do not spoil the impression of the topic by having anything follow the presentation of the topic itself. The thought of the Lenten topics is to devote a spiritual, devotional atmosphere, and the meeting should close without losing this impression.)

Memory Verse—Matt. 26:36.

Hymn—"There Is A Green Hill Far Away."

Topic Study—"In The Garden."

Closing—Lord's Prayer.

THE TOPIC.

The Picture.—The picture is briefly explained by the leader.

The Garden.—After the Passover Feast of which we talked last week, Jesus and His disciples left that "Upper Room," and went out to the edge of the city.

They came to the Mount of Olives.

There was a place there called Gethsemane.

And there was a garden, to which Jesus often went, when He wished to get away from the people, and to pray.

Here He went now.

The Prayer.—Here Jesus suddenly felt all the burden of the trials and the shadow of the death, which was soon to overcome Him, and our Bible tells us, He felt very sorrowful.

Going down a little into the garden, He fell upon His knees and prayed. No one can understand all that Jesus suffered in those moments in the Garden.

He, the sinless, spotless Son of God, was bearing all the sin and wickedness of the world.

He did this for us, He need not have suffered it, yet for us He did. Did He pray in these moments that He might be saved from the Jews, who even then were coming to put Him to death?

His prayer was "Father, not my will, but thine, be done."

The Sleeping Disciples.—When Jesus went down into the Garden, He took with him three of His closest friends, Peter and John and James.

He wanted the comfort of some friends about Him.

He left them and went farther into the Garden, to pray.

And when He came back, He found them asleep.

Three times He came back, and found them sleeping.

So often Jesus needs us, to help in His work, to speak a word of cheeer to someone, to do a kind deed.

And so often He finds us asleep!

"What, could ye not watch one hour?" was His rebuke.

Can we not watch with our Lord "one hour," especially in this Lenten season, by faithfulness in Sunday School and Junior League, by church going, by helping in His work?

The Capture.—Even as Jesus prayed, there were lights in the Garden. A horde of soldiers, led by Judas, came through the thicket in search of Jesus.

With swords and staves, they draw near and surround Him.

A kiss betrays Him to the waiting throng.

And He is led away captive, as a common prisoner.

And, what of His friends?

Our Bible tells us—"they all forsook Him and fled"!

WHAT TO DO.

Carry out some of the plans suggested in last week's topic.

Put a lavender frieze—of cardboard—around the room, and put on it the pictures studied week by week.

Another good plan is to provide lavender cardboard note books, supply the Juniors with the pictures in the one-cent size, having them make note-books, pasting in the picture, writing in the memory verse, and then a short story concerning the picture.

Make these Lenten Topics a connected, living picture of the Passion of our Saviour. Once taught, when they are Juniors, they will never lose the impression, which cannot be so vividly implanted later.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

PENNSYLVANIA

HARRISBURG DISTRICT.

The Harrisburg District Luther League held their December Rally on December 11 in Zion's Church, Harrisburg. A brief devotional service was conducted by the Junior League of Memorial Church, and a talk on the work among the Juniors was given by the Junior Chairman, Miss Brenda L. Mehlhouse. A brief business session was followed by a social hour under the auspices of the Intermediate League of Zion's Church.

INDIANA

The Indiana Synod at its recent convention adopted the following recommendations of the Com. on Young People's Work: 1. Since U. L. C. A. has adopted the Luther League as the official young people's organization, that Synod approves this action. 2. That Synod recommend to congregations that their societies, whether Luther Leagues or Christian Endeavor societies, become affiliated with the Luther League of Indiana. 3. That Synod recommend the formation of Luther Leagues in congregations not having same, wherever practicable. 4. That the pastors of all congregations attend the annual convention of the Luther League of Indiana at Louisville, June 12-14, 1924.

COLUMBIA DISTRICT

THE DALLES.

Zion League, The Dalles, Oregon, have had favorable progress and increased interest in their devotional meetings, with interesting programs and an attendance of over twenty at each meeting.

VANCOUVER.

St. Paul's League during November studied the Sunday School Teacher's training course.

PORTLAND.

St. James' League has an active missionary committee. The regular monthly missionary meetings are carefully planned, and a circulating missionary library has been established. One item of missionary interest is presented at each devotional meeting. Each Leaguer is also asked to choose one missionary from one of the various foreign fields and establish correspondence as well as remember them in their prayers.

A Special Evening Service was held on December 9.

The annual meeting was held December 11, preceded by a dinner, and followed by a social hour.

SOUTH DAKOTA

SPENCER.

A Luther League was organized in St. Matthew's Church on November 9, 1923. There are seventeen charter members, and the officers are as follows: President, De Vere Field; vice-president, Walter Lindekugel; secretary, Elsie Schierholz; corresponding secretary, Albert Lienemann, and treasurer, George Laufman.

NORTH CAROLINA

On the first day of the year the Luther League of North Carolina paid half of its 1924 dues to the Luther League of America.

OHIO

SPRINGFIELD.

St. Luke's League has paid one hundred dollars on its pledge to the Finefrock Hospital in India, the balance, fifty dollars, to be paid by May 1.

In previous years the Second Luther League has always provided a Christmas party for poor children, and distributed baskets to worthy families. This year it was decided to donate twenty-five dollars to the Salvation Army for their work, believing that a larger work can thus be done.

Calvary League worked in conjunction with the Missionary Society in the presentation of a missionary pageant on December 9.

At the business meeting of the League it was decided to set aside a definite sum each year for foreign mission work.

The Third Luther League is giving over ten minutes of every Sunday evening meeting to the Missionary Committee for the discussion of missionary topics. The missionary thought is thus kept constantly before the Leaguers.

TOLEDO.

A meeting of the Union Luther League of Toledo, Ohio, was held November 16, at which time Rev. Secrist gave a review of the Popular Life of Martin Luther. They had an interesting and helpful service which was followed by a social hour.

The Union has decided to have a Christian service flag made for the Toledo Leagues. It will be dedicated at a Life Service meeting to be held New Year's Eve. Stars will be added to the flag as any of the Toledo Leaguers begin to prepare for full time Christian Service. And as they finish training and begin active work the star will be moved to the white field of the flag. Two stars can be placed on the field of preparation immediately as one Leaguer is preparing for the ministry and another for deaconess work.

—

SUCCESS

That person has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has left the world better than he found fect poem, or a rescued soul; who has never it, whether by an improved poppy, a perlacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—*Mrs. A. J. Stanley*

TWENTY-FIVE SUGGESTIONS

(*Continued from page* 14)

praising his own land. Give a prize for the best presentation. Have a grand march of the nations. Sing national songs.

18. A jungle social may begin with a wild-animal hunt, the animals being of paper (or crackers) and hidden in the room. Use tom-toms for announcing. See who can write the longest list of names of animals. Pin a tail on a large picture of a donkey hung on the wall. See who can cut from paper the best representation of a given animal. Have somebody tell jungle stories.

19. A military social provides fun in drilling the awkward squad—each one armed with a stick of some sort. The leader will use a bugle (or imitate one) for announcements. Show real or painted flags of nations, and see who can guess the largest number (pictures or flags are found in good dictionaries). Have a debate on the resolution that war can be abolished.

20. A garden social features "afternoon tea." Have conundrums that make use of the names of flowers. Play old-fashioned games. Have a contest to see which guest can recite from memory the finest short poem or verse about flowers, a flower, or a garden.

21. For an exhibit social the guests bring articles of interest and tell about them. A photograph of a place will perhaps suggest a story to tell about it.

22. A fad social gives opportunity to tell of one's fads and to bring to the social one or two samples, when such can be brought. Thus, a radio receiver, flowers, stamps, photographs, and so on.

23. At a left-handed picnic everything is done with the left hand. Play baseball, using the left hand only; bean-bag, throwing with the left hand; a left-handed potato race; throwing a ball at a mark, using the left hand. Left-handed persons will use their right hand.

24. A shadow social is enjoyable if there is a small room opening off the large room. In the doorway hang a sheet. Behind the sheet place a strong electric bulb. Have two sides; one side leaves the room, and its members, strangely costumed, pass slowly between the bulb and the sheet, thus throwing a shadow on the screen, the other side gueses who passes, judging by the shadow. Have a member show shadow pictures, made by the hands, on the screen.

25. Get the book "Phunology" and other books of socials from our United Lutheran Publication House, Philadelphia, Pa., for interesting plans for recreation in your church.

LUTHER LEAGUE TOPICS

(*Continued from page* 26)

First—*Many* witnesses came forward each with a false statement. It is likely one witness contradicted what the other said. Even the hating accusers knew this was true. It was unnecessary for Jesus to speak. He knew that lies destroy the liars.

Finally two witnesses seemed to agree on the thing they said. The law demanded two witnesses to agree. They agreed Jesus had said "I am able to destroy this temple and to built it again in three days." Examine this testimony in the light of John 2:19-21. Tell why it was false. Why did not Jesus point out the lie in it? At least for two reasons—an angry, excited, "sore" crowd is in no mood to understand. Also because it would mean for Jesus to explain about His resurrection to be. This would only have added fuel to the fire of the bitterness. Jesus' wisdom and self-control thus were seen.

But why did He remain silent when Pilate asked Him the question as given in John 19-19, "Whence art thou?" He had at different times answered this question for his disciples as shown in John 6:51 and John 16:28. (Whence was Jesus as shown by His words?) Why did He remain silent to Pilate? Again we may say for two reasons. Because Pilate was too disturbed to be answered for his conscience was hurting him. Also because of 1 Cor. 2:14 Pilate was not a spiritual man and so could not have understood the answer of Jesus. It is wonderful that when everybody was excited, bitter, distressed that Jesus was so completely in control of himself. Surely John 16:32-33 was true of Him.

Learn of Jesus—Learn Jesus.

—

FRANKLIN'S FAMOUS TOAST

Ben Franklin was dining with a small party of distinguished gentlemen, when one of them said: "Here are three nationalities represented. I am French, and my friend there is English, and Mr. Franklin is American. Let each one propose a toast." It was agreed to, and the Englishman's turn came first. He arose, and, in the tone of a Briton bold, he said: "Here's to Great Britain, the sun that gave light to all nations of the earth." The Frenchman was rather taken back at this, but he proposed: "Here's to France, the moon whose magic rays move the tides of the world." Ben then rose, and, with an air of quaint modesty, said: "Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."

SINGING FOR JESUS

(*Continued from page* 9)

He only asks, Are you singing selflessly, sincerely, for Me?

Surely singing in Church should be recognized as a *service* to Jesus.

Lutherans do not go to Church to hear a choir any more than they go to hear a preacher. Both are heard as a part of worship. They have a right to take a part in the service only in so far as their part is a *real service to Jesus.*

We may go to concerts to be entertained, we may gather round the pianola and sing the songs of the day for our own amusement, but we go to Church to worship. It is a real part of the service we can do Our Lord to put into words and music the deepest longings, the highest praises, the most holy consecrations.

On Palm Sunday how you and I would have liked to join our voices in the happy throng singing "Hosanna to the Son of David." Even the children joined the singers and accordingly displeased the chief priests. Ah their song at least was sincere and Jesus recognized it as a service from their small hearts. How quickly he came to their defense! Did ever sweeter music fall on the Master's ears? Many were shouting that day for the kind of a King He would not be. But these children were greeting the Friend of Children.

So may it be with our singing next Sunday! For Jesus is still among men. "Lo I am with you alway, even unto the end of the world." As a preface to all our future singing shall we not lay down the principle that the first consideration in Church singing, whether in the choir or out, is Jesus, not self, that singing for Jesus demands absolute and unqualified sincerity and that Jesus hears and treasures the hymn sincerely sung for Him, as a real service.

YOU CAN HELP

¶ In making a survey of the growth of the young people's movement in the Lutheran Church for a university thesis—

¶ I would welcome any authentic information at your disposal concerning the factors that brought forth and developed the Luther League of America in your congregation and district.

¶ YOU may be in a position to help me in this study.

¶ Your contribution cannot come too early.

GERALD JENNY
102 South Orchard St. Madison, Wis.

SUMMERLAND COLLEGE

Owned and controlled by the Evangelical Lutheran Church. Devoted to the higher education of young women. Four years' High School Work necessary for unconditional entrance to the Freshman Class. Courses, Literary, Piano, Voice, Expression, Strong Faculty. The location is one of the most beautiful in the South. New modern brick and stone dormitory. Expenses very moderate. Next session opens Sept. 13, 1923. For catalogue or other information address the president.

REV. P. E. MONROE, D.D.
LEESVILLE, S. C.

A TIME SAVER

"Do it now"

Here is a time saving coupon. Clip it, friend, and use it.

THE LUTHER LEAGUE REVIEW
707 Muhlenberg Building
Philadelphia, Pa.

Dear Sir.—Enclosed please find $1.00, for which send me THE LUTHER LEAGUE REVIEW for one year:

Name.....

Street.....

Town.....

State.....

Is subscription new or renewal?

EST. 1877

R. Geissler, Inc.

Church Furnishings, *in all materials.*

ALTARS, PULPITS, LECTERNS, FONTS, FABRICS, EMBROIDERIES.

MEMORIAL TABLETS, STAINED GLASS WINDOWS.

56 WEST 8TH ST. NEW YORK.

GETTYSBURG COLLEGE

Oldest Lutheran College in America

Standard courses offered in the Liberal Arts and Sciences, including Pre-Medical and Teachers' Training.

Only Lutheran institution giving college courses in Engineering or offering Military Training (R.O.T.C.). The War Department pays $612 in cash, clothing, etc., to students electing the complete R.O.T.C. course.

Summer School will open for a term of six weeks commencing third Tuesday in June.

New Weidensall Y.M.C.A. Building with swimming pool. College opens the third Wednesday in September.

For Catalog Bulletin and beautiful Book of College and Battlefield Views, free, address the President,

W. A. Granville, Ph.D., LL.D. **Gettysburg, Pa.**

Muhlenberg College

ALLENTOWN, PA

Opened on the second Thursday in September in new and modern buildings.

It offers a Classical and a Scientific Course. The charges are moderate and the accommodations superior.

The Academic Department is now located on the beautiful campus of the College, in a new fire-proof building of elegant appearance and construction. Prof. Irwin M. Shalter, Headmaster.

Send for free catalogue.

Rev. John A.W. Haas, D.D., President

WITTENBERG

The largest College in the United Lutheran Church

Students from all parts of the U. S.

Faculty of unusual strength. The majority are university-trained men, many with Ph.D. degree. Classical and Scientific Departments. Recognized pre-law, pre-medical, and pre-engineering courses. Strong literary societies. New School of Music with strong Faculty. Preparatory school in connection.

A number of new buildings and new departments now being arranged for. Campus among the most beautiful in America.

Tuition and other expenses very moderate. Unusual opportunities for those wishing to work their way through.

A college with a notable record for scholarship, and for turning out young men and women who make good. Catalog free on request.

R. E. TULLOSS, D.D., Ph.D., President

Springfield, Ohio

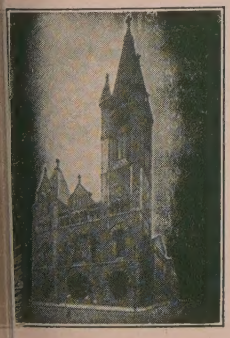
THE PRIZE WINNER,
UPHELD BY QUALITY

STIEFF PIANOS

Quality is built in every section of this remarkable piano. Also pianos of other makes to suit the most economical. Convenient terms. Write for illustrated catalogue and book of suggestion.

CHARLES M. STIEFF

315 N. HOWARD STREET, BALTIMORE, MD.



Those spending Sunday in Philadelphia are cordially invited to attend the

CHURCH OF THE HOLY COMMUNION

Chestnut and 21st Sts.

REV. J. H. HARMS, D. D.
Pastor

Chief Service - - 11 A.M.
Vespers - - - - - 8 P.M.
Bible School - - 10 A.M.

Within walking distance of all hotels.

Wagner College

Preparatory Department and College

Its chief aim is to serve the prime need of the Church. Over 80 per cent of its graduates are pastors or missionaries.

Its work and student life is pervaded by a serious Christian spirit.

It aims to develop the power of concentration and the habit of earnest study.

It is democratic; no fraternities, no hazing.

It is beautiful for situation. A parklike campus of 57 acres in New York City, overlooking the city, the harbor and the ocean.

It is economical; $400 per year—$200 for future clergymen—covers all except books.

For further information apply to

REV. A. H. HOLTHUSEN, D. D., President,
Staten Island, N. Y.

Church Year Calendar

An Art Calendar in Five Colors
Twelve Bible Pictures
Complete Secular and Religious Calendar
Daily Bible Readings and all Sunday and Festival Lessons indicated
Church colors for all Sundays and Festivals

A Work of Art, this Calendar sells on sight to every person who wishes either a good secular or church year calendar, or a guide to daily Bible reading.

No Better Way to Earn Money for Churches, Sunday Schools, Luther Leagues, Boys' and Girls' Clubs, etc.

PRICES AND DISCOUNTS

Number	Cost	Sell	Profit
5	$1.25	$1.50	$ .25
10	2.30	3.00	.70
25	5.25	7.50	2.25
50	9.50	15.00	5.50
100	17.00	30.00	13.00
250	41.25	75.00	33.75
500	70.00	150.00	80.00

(Single Calendars 30c. each)

The United Lutheran Publication House

Muhlenberg Building, 1228-1234 Spruce Street, Philadelphia

437 Fifth Ave., New York
219 Sixth St., Pittsburgh
860 Cass St., Chicago
1617 Sumter St., Columbia, S. C.